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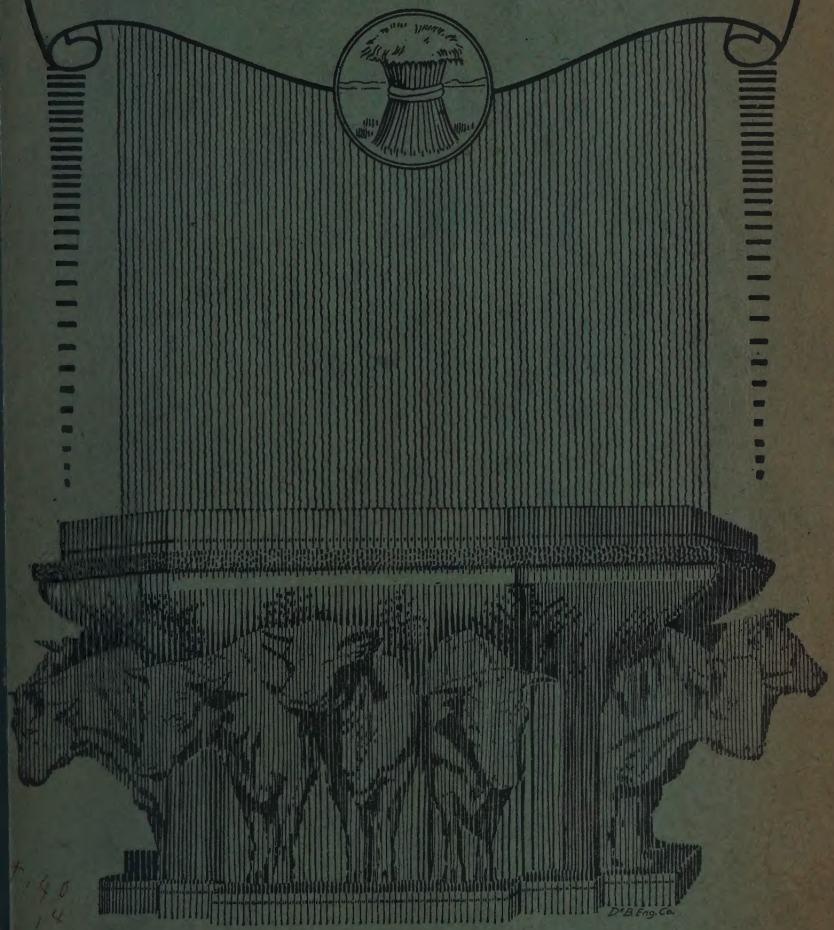

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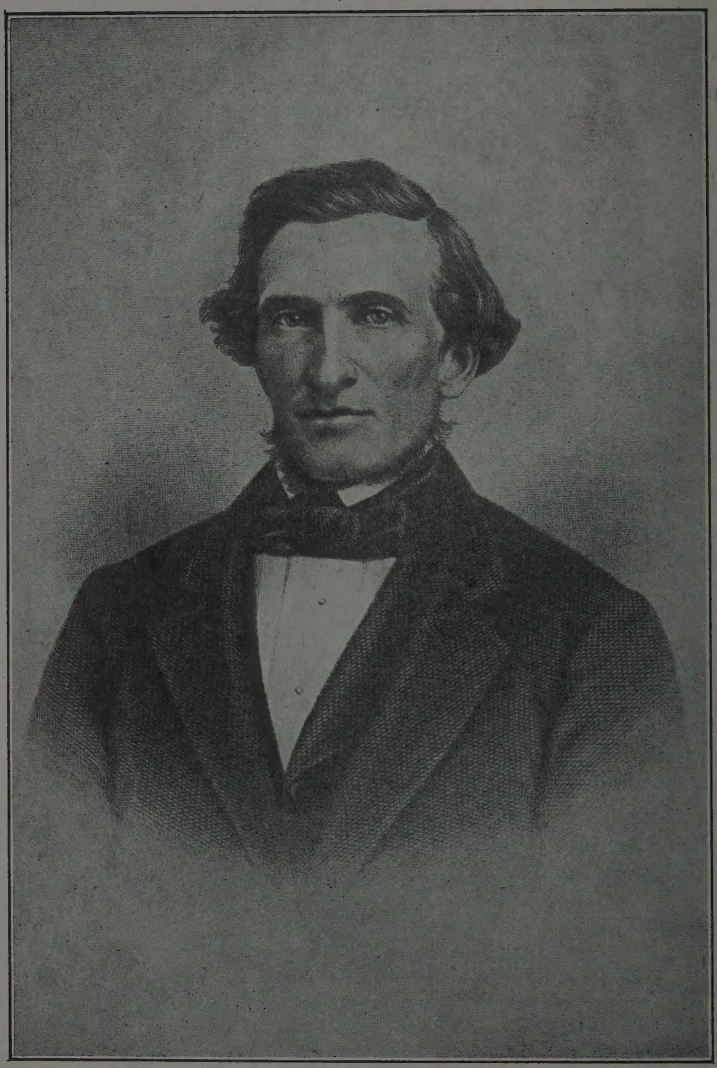


PRESIDENT JEDEDIAH M. GRANT
Born, 21 February, 1816; died, 1 December, 1856. First Counsellor to President Brigham Young.

THE

Relief Society Magazine

Vol. VII FEBRUARY, 1920 No. 2

What Do We Know of the Other Side?

(Yes; what do we know about the World beyond the grave? We know a great deal, and the world knows very little. In this article we have grouped a number of well-authenticated descriptions from our Church leaders.)

PREST. JEDEDIAH M. GRANT'S VIEW OF THE SPIRIT WORLD.

A Memorable Incident Recalled to Mind
by L. Lula Greene Richards

With the several eventful days of the present month, February, the 21st may be noted and remembered by the Latter-day Saints as the birthday of one of their early heroes, President Jedediah Morgan Grant, he having been born on that date, in the year 1816. And on March 21, 1833, sixteen days before the Church of Jesus Christ of Latter-day Saints was three years old, that valiant and fearless advocate of the principles of the restored gospel was received into its sacred folds by baptism and became a most energetic and powerful teacher, both by word and example, of the plan of salvation, as revealed through the Prophet Joseph Smith.

Jedediah M. Grant, the father of President Heber J. Grant who now presides as prophet, seer and revelator and president of the Church, after his baptism strenuously devoted his whole remaining earthly existence to the building up of the kingdom of God upon the earth and the salvation of God's children.

In 1854, when a vacancy was occasioned in the first presidency of the Church, in Utah, by the death of the second counselor, Elder Willard Richards, Brother Grant was chosen as Brother Richards' successor.

A beautiful and enduring tribute and testimony of the love and confidence with which President Brigham Young regarded

his counselor, President Grant, was evinced in the fact that two sons of the former were named for the latter, but they both died in childhood.

All students of the early history of the Church of Jesus Christ of Latter-day Saints are more or less familiar with strikingly interesting and faith promoting anecdotes and stories wherein Jedediah M. Grant became noted for the prompt inspiration, brilliant wit, and masterful logic with which he always succeeded in confounding and putting to silence those who opposed his message of truth as a "defender of the faith." It is not, however, the purpose of this article to reproduce any of those richly entertaining narrations. Yet, the desire is to recall briefly an account of the most remarkable of all President Grant's earthly experiences, as related by himself to the brethren and his family, a few days previous to his death which took place in Salt Lake City, Utah, Dec. 1, 1856, when he was forty years old. This last wonderful story was repeated at President Grant's funeral by President Heber C. Kimball from whose discourse the following abridgment is made:

President Kimball told of having visited Elder Grant a short time before his death and said, "He could not speak, but shook hands warmly with me. I laid my hands upon him and blessed him and asked God to strengthen his lungs that he might be easier; and in two or three minutes he raised himself up and talked for about an hour as busily as he could tell me of what he had seen and what he understood." He said to me, "Brother Heber, I have been into the spirit world two nights in succession, and of all the dreads that ever came across me, the worst was to have again to return to my body, though I had to do it. Oh, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; I beheld them organized in their several grades, and there appeared to be no obstructions to my vision; I could see every man and woman in their grade and order. I looked to see if there was any disorder there, but there was none, neither could I see any death, nor any darkness or confusion. The people were organized in family capacities, grade after grade, in perfect harmony. Why it is just as Brother Brigham says it is; just as he has told us many a time. The righteous gathered together in the spirit world and no wicked spirits among them. I saw my wife, Caroline, who was the first person that came to me. I saw many that I knew, but did not have conversation with any but my wife. She looked beautiful and had our little child that died on the plains in her arms. She said, 'Here is little Margaret; you know the wolves ate up her body, but it did not hurt her; here she is, all right.'

"To my astonishment, when I looked at families, there was a deficiency in some; there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here. I asked my wife where Joseph and Hyrum and Father Smith, and others, were. She replied, 'They have gone away ahead to perform and transact business for us.'

"Buildings! The Lord gave Solomon wisdom, and poured gold and silver into his hands that he might display his skill and ability; but the temple erected by Solomon was much inferior to the most ordinary building I saw in the spirit world.

"Gardens! I have seen good gardens on this earth, but never any to compare with those that were there. I saw flowers of numerous kinds, some with fifty or a hundred different-colored flowers growing on one stalk. We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here. The spirits of those things are made as well as ours, and it follows that they can exist upon the same principles. After seeing the beauty of everything there, I felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for I looked upon my body with loathing, but was obliged to enter it again."

The account of the marvelous vision of those two nights in which so much that was exceedingly choice and valuable, as well as intensely interesting to learn, as was revealed to that great and good man, Jedediah M. Grant, was reverently repeated among the Saints for years afterwards. And some, who were little children then, have always remembered and cherished the wonderful story as one of the dearest and best descriptions of heaven, or the spirit world, ever uttered by mortal men.

More lengthy particulars concerning the subject have been published in Church literature.

Let us add to this picture of conditions in the Other World, this remarkable article:

Origin, Object, Destiny of Women.

The following is taken from "The Mormon," published in New York City, by the late President John Taylor, August 29, 1857, the paper containing it being furnished by Robert Maw, of Plain City.

"The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and in marrying for time and for all eternity, both being Bible doctrines.

We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give to those without. But being very politely requested by a lady a few days since (a member of the Church), to answer the following questions, we could not consistently refuse, viz: 'Where did I come from? What is my origin? What am I doing here? Whither am I going? and, what is my destiny, after having obeyed the truth, if faithful to the end?'

"For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the preexistence of spirits, and in marrying for time and for all eternity.

"Lady, whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me, if thou hast understanding! Knowest thou not, that thou art a spark of Deity, struck from the fire of his eternal blaze, and brought forth in the midst of eternal burnings?

"Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom in his presence, with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods? That thy spirit beheld the scenes transpiring there, and thou, growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits who took upon them tabernacles, died, were resurrected, and received their exaltion on the redeemed worlds upon which they once dwelt? Thou, being willing and anxious to imitate them, wert waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou madest a covenant with one of thy kindred spirits to be thy guardian angel while in mortality. Also thou didst covenant with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. Thou also didst choose a kindred spirit whom thou didst love in the spirit world (and who had permission to come to this planet and to take a tabernacle), to be thy head, stay, husband and protection on the earth, and to exalt thee in the eternal worlds. All these covenants and matters were arranged, likewise were the spirits appointed that should tabernacle through thy lineage. Thou didst long and sigh to come, and thou didst pray to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fallen from where it was first organized, near the planet Kolob. Thou didst pray to leave

thy father and thy mother's bosom and all thy kindred spirits, to come to earth, to take a tabernacle, and to imitate the deeds of those thou hadst seen exalted before thee.

"At length the time arrived, and thou heardst the voice of thy Father, saying:

"Go, daughter, to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But, daughter, remember thou goest on this condition; that is, thou art to forget all things thou hast ever seen or known to be transacted in the spirit world; thou art not to know or remember anything concerning the things that thou hast beheld transpiring here; but thou must go and become one of the most helpless of all beings that I have created, while in thine infancy; subject to sickness, pain, tears, mournings, sorrow and death. But when truth shall touch the cords of thy heart thy soul will vibrate in response thereto; then shall intelligence illumine thy mind, and shed its lustre in thy soul, and thou shalt begin to understand the things thou didst once know, but which had been forgotten by thee; thou shalt then begin to understand and know the object of thy creation. Daughter, go and be faithful in thy Second Estate; keep it as faithfully as thou hast kept thy First Estate.

"Thy spirit, on hearing this, wast filled with joy and thanksgiving, and thou didst rejoice in thy Father, and rendered praise to his holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou badest father, mother and all dear ones over there farewell, and along with thy guardian angel, thou camest upon this terraqueous globe. The spirits through whom thou hadst covenanted to come and to get a tabernacle, left the spirit world some years previous, thou camest a spirit pure and holy, to take upon thee a tabernacle. Thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him whom thou didst love in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee and thine in the eternal worlds, and the way is opened for thee to return back into the presence of thy heavenly Father, if thou wilt only abide by, and walk in, a celestial law, fulfil the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, thou mayest go down to thy grave in peace, arise in glory, and receive thine everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and go onward and upward to thy exaltation in a celestial world among the Gods; to be a glorious queen unto thy heav-

enly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear their tabernacles in mortality), while eternity goes and eternity comes; and if thou wilt receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, 'That the man is not without the woman in the Lord, neither is the woman without the man in the Lord.' That 'man is the head of the woman, and the glory of the man is the woman.' Hence, this is thine origin, the object of thy creation, and thy ultimate destiny, if thou art faithful. Lady, the cup is within thy reach, drink, then, the heavenly draught, and live."

Editorial View.

The editor is glad to present these vivid pictures of conditions on the Other Side to our readers, just at this time, for the whole world seems to be filled with the mists and clouds of superstition and spiritualism. Europe and our own country are flooded with stories, books and articles in the daily press from men and women of the highest reputation who detail their experiences with the new spiritualism which goes now under various titles, such as the "New Thought," "Psychical Research," and "Spiritualism." But they are all the same thing —dealing as they do with communications had by mortals with spirits in the spirit world. When such scientists and authors as Sir Oliver Lodge, Conan Doyle, Dr. William Crookes, the famous William James of Harvard, Mrs. Reginald De Koven, Mrs. Frances Hodgson Burnett, Marie Correlli, and now even our staid and sober New England author, Margaret Deland, enter the ranks of these dabblers in spiritualism, we stand aghast before the tide of rising testimony. Do we accept their findings as true, we Latter-day Saints? Ah, that is quite another question. We certainly believe they can have and do have communications with the Other World; and we concede the open-minded attitude of some of these seekers. But when our own people get confused with this issue, and assert that such books as, "Thy Son Liveth," is true revelation, and that these peepings and mutterings of mediums, found published in most of the current magazines, are true, because they show much that only Latter-day Saints have known heretofore about that mysterious region, and life over there, it is quite time that the watchmen on the towers of Zion rise up and combat error.

Then, you may ask—may we not believe that these mediums tell many startling truths? Most assuredly they do. And no one wonders that the great mass of people in the world are startled and fascinated by their revelations. But,

remember the expression of Brigham Young: "The Devil will give you nine truths to believe one lie." That they themselves acknowledge their frequent deceit by "mischievous spirits" is shown in nearly all the articles written by these famous people before mentioned.

What, then, is our duty as women in Israel, women of the Relief Society which is the leading organization of women in the Church and in the world—what are we to say to our young people who wish to bring these books into our homes, or to play with the ouija board, or to run after the various forms of spiritualism? Tell your associates and your families just what was told by the mother of President Heber J. Grant, as shown later in this article.

As for spiritualistic books, the papers are advocating the destruction of Bolshevik books. An editor for the Salt Lake daily press recently remarked: "Why shouldn't such books be destroyed the same as plants of dynamite and nitroglycerine, which are occasionally found secreted by conspirators against the peace and welfare of communities? It was only the other day the dispatches stated that a certain book published by a well-known firm in New York had been pronounced immoral and unfit to be distributed on account of its possible pernicious influence on the minds of the youth of the country. One of the publishers was arrested and booksellers everywhere were given notice that sale of copies of the book were forbidden by law and offenders would be punished. Such a proscription is unquestionably right, and it no doubt met with the approval of the better element of the people everywhere in the United States. Yet, when one comes to measure the possible evil results of the circulation of an immoral book with a book teaching the rightfulness of anarchism, the glories of free love and the overthrow by violence of the American government, the former is tame by comparison. An immoral novel may have an evil effect upon a youth; it may be an incentive to adopt wicked practices that may steep his mind in sin and destroy his body, yet the literature of the Bolsheviki will not only have all these evil tendencies, but in addition may incite its readers to deeds of violence against the lives and property of others. The constitutional guaranty of freedom of the press was never intended to permit the dissemination of books written for the avowed purpose of destroying the government. It is far better to destroy the books."

If this is true of immoral and "Red" literature, how much more careful would we not guard our young people and silly old people from contamination by the possession of books on spiritualism? A Bolshevist might destroy your body but

spiritualism will destroy your soul. Shall we not, then, allow liberty to all men? Yes, certainly. Allow them to choose their course. But let your motto be old Joshua's: "As for me and my house, we will serve the Lord." These are the days when the very elect shall be deceived, if possible.

There is a deep craving, a hungry longing in the human heart, for things spiritual, for sight and sound of the great unknown. And the Lord has amply satisfied that craving for the Latter-day Saints. We cannot wonder that those outside of this Church are reaching out after spiritual comfort and satisfying revelation concerning their loved ones, dead. They have only the husk of tradition and the battered remnants of the old mother church's counterfeit doctrines to feed upon. They have no authority of the Priesthood, no vision, for it is closed. They have no assurances, except such as are begotten from the mere belief in the mission and name of our Saviour. But that Name, powerful as it is, requires the authority of the Priesthood and the administration of the ordinances of the gospel, in order to make its use of complete value and power to save the children of men. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John, 10:1.)

There is a woman, in the East, going about on the lecture platform in the temple clothes. Her picture appears in the papers, and she tells the story of the endowments, and her story is printed. To be sure it is a distorted story as such tales are and always have been; but it is sufficiently near the truth to cause some people to gasp, and our people to be filled with amazement. Would anyone claim, least of all any of our own people, even the youngest and least acquainted with the endowment ceremonies, that because this woman is thus laying open the sacred truths revealed rightly only in holy temples, built and dedicated for that purpose, that she or any one associated with her could give the divine power, the sure promises, the keys of the Priesthood, simply because she pretends to know about them, or betrays her covenants in her present occupation? Then why imagine for a moment that these sorcerers and mediums, and their tribe can do more than to reveal distorted remnants of the conditions on the Other Side? Even if they could faithfully describe heaven and its various kingdoms, where is their authority to administer in one saving ordinance of the gospel of Jesus Christ? And unless these ordinances are administered here, by those having authority from God, and unless the priests who thus administer are called and set apart as was Aaron, there is no hope of them nor those to whom they minister attaining exaltation

in the kingdom of God. Read the sermon of Elder Joseph Fielding Smith, in our last issue to know the difference between immortality and eternal life. James tells us that the devils know there is but one God, and they tremble. Knowledge alone will not save anyone.

The Planchette or Ouija Board.

We now present to you a story concerning the planchette or, as it is now called, the ouija board, which was related by President Heber J. Grant and adds a marvelous experience of our honored President with one of these spiritual mediums:

President Grant said:

"Speaking of the planchette, reminds me of an incident in

MRS. RACHEL R. GRANT AND SON, PRESIDENT HEBER J. GRANT

my youthful days, that is intensely interesting, and it shows the inspiration of the Lord to President Brigham Young.

"I happened to be in what is known as the Octagon House, one of the residences of the late William S. Godbe, situated on the corner of Second East and Second South streets. The old building still stands there. I was a young boy at the time and my mother was then going out sewing by the day to earn her livelihood. One of the things that she always arranged was that wherever she was going, I was to call for her after school and take supper with her. I remember that this night she was sewing for a wife of William S. Godbe, until a late hour after supper. While we were sitting in the little sewing

room mother was requested to go into the parlor where the people were laughing and joking over the messages they were receiving from a planchette which was operating on the table. My mother positively refused to go into the room, or have anything to do with a message received on the planchette, stating that 'Brother Brigham' had announced that the people should leave planchettes alone, and that those who received messages from them or had any faith in them would lose the testimony of the gospel, if they did not repent of it. She further stated that if you followed the planchette around through the city you would discover that it had left a trail of apostasy behind, especially if the people paid any attention to the messages.

"I do not know that this was my mother's exact language, but this was the idea she conveyed. Finally they laughingly said that if she would not go where the planchette was they would bring it where she was, and they brought it into the room where my mother was sewing. She refused to look at it, and they could not make it work in that room where she was. It simply would not deliver any messages there. They went back into the parlor, where it worked splendidly, and they continued their laughing and joking. They soon came back and asked my mother to come into the parlor; and very much to my astonishment she went into the parlor, notwithstanding she had said she would not go where it was.

"As soon as she entered the parlor, the planchette would not work, and they were unable to make it move as long as she remained in the room. When we got home that night, I said: 'Mother, why did you go in the parlor where the planchette was when you said Brother Brigham had advised people to keep away from it?' She said, 'My boy, when they came into the little room where I was sewing, and brought the planchette, I prayed to the Lord that it might not have power to work in my presence; I told the Lord that I had not gone where it was, and now that they had brought it where I was, I rebuked its power to work and it could not move, and as you know it did not work in my presence. When they afterwards asked me to go into the parlor, I again prayed to the Lord to give me the impression that I could stop the thing from working, and if he would give me that impression I would go into the parlor; but if I did not get the impression I would not go where it was. I felt that if I could go where it was, and prevent it from working, I was willing to go. The impression came to me that it could not move about in my presence, so I went in the parlor, and as you know, they could not make it work while I was there."

In connection with this story it is related by our First Counsellor Clarissa Smith Williams, that some one presented to her children some years since, a ouija board for a Christmas present. She paid little attention to it until one of the little boys placed the thing on the table, as he had seen others do, and put his little hands upon it. It commenced to move at once, and so terrible was the influence which accompanied it that the child began screaming, and was almost convulsed with terror and distress. Sister Williams at once took the board and threw it into the fire, and no such thing has entered her home since. What about your homes, dear friends, and what about your children?

Another experience related by President Grant follows:

Power of the Priesthood.

"After the death of my first wife, Lucy, on the 3rd of January, 1893, I took my oldest three girls to Chicago, New York, Boston and Washington, to see the sights of these great cities, believing that it would lessen the great sorrow which had come into their lives in the death of their mamma. At Washington my daughters Ray and Lutie were taken down with diphtheria and were sick, nigh unto death. Lutie was so sick that her pulse beat only twenty-eight times to the minute, and they fed her large quantities of the strongest whisky every fifteen minutes, all through the night, to keep her alive. She was given enough whisky to have made a dozen strong men drunk, and it hardly made her tongue thick. I was kneeling, supplicating the Lord to spare her life, pleading with him not to allow the additional sorrow to come to me of one of my children dying while I was away from home. I was shedding bitter tears, when the inspiration came that if I would send out for President George Q. Cannon and Bishop Hiram B. Clawson, who were then in Washington, as they held the Priesthood, they could rebuke the disease, and my daughter would live. I thanked the Lord for this manifestation, and shed tears of gratitude that my daughter's life was to be spared. President Cannon, in blessing Lutie, stated that the adversary had decreed her death and made public announcement of his decree. I subsequently learned that the lady who was the proprietor of the boarding house was a spiritualist, and that she had visited her medium and asked her to tell her what was going to happen in her home. The medium told of the sickness of two little girls, that the older of the two had been nigh unto death, but would recover. She told her that she saw the second little girl get worse and worse, and finally die. She described taking the body out of the house, and the

coffin being put upon the railroad train, and the railroad train going hundreds and hundreds of miles toward the west, and then she described the train going over high mountains and then stopping in a valley and the coffin being taken off the train and then taken to a burial ground upon the hillside, where she saw it lowered into a grave.

President Cannon, in his prayer, rebuked the destroyer, and announced that Lutie should recover and live to be a mother. And in the providences of the Lord, she is now the mother of three children by her husband, Elder George J. Cannon, and their great-grandfather is the man who, in the authority of the Priesthood and in the name of Jesus Christ, rebuked the destroyer's declaration that she was to die and her body be carried home and buried upon the hillsdie."

President Brigham Young's Testimony.

We repeat now the clear and searching description of Spiritualism as given by President Brigham Young in the "Journal of Discourses," Vol. 13, Oct. 30, 1870:

It was told you here that Brother Joseph warned the elders of Israel against false spirits. It was revealed to me that if the people did not receive the spirit of revelation that God had sent for the salvation of the world, they would receive false spirits, and would have revelation. Men could have revelation, women would have revelation, the priest in the pulpit and the deacon under the pulpit, would have revelation, and the people would have revelation enough to damn the whole nation, and nations of them, unless they would harken to the voice of God. It was not only revealed to Joseph, but to your humble servant, that false spirits would be as prevalent and as common among the inhabitants of the earth as we now see them.

I will ask, Is there any revelation in the world? Yes, plenty of it. We are accused of being nothing more nor less than a people possessing what they term the higher order of spiritualism. Whenever I see this in print or hear it spoken, "You are right," say I. "Yes, we belong to that higher order of spiritualism; our revelations are from above, yours from beneath." This is the difference. We receive revelation from Heaven, you receive your relevations from every foul spirit that has departed this life, and gone out of the bodies of mobbers, murderers, highwaymen, drunkards, thieves, liars, and every kind of debauched character, whose spirits are floating around here, and searching and seeking whom they can destroy; for they are the servants of the devil, and they are permitted to come now to reveal to the people." It was not so, once, anciently or formerly, when there was no Priesthood on

the earth, no revelations from heaven. The Lord Almighty shut up this evidence, and all intercourse between men on the earth, and the foul spirits, so that the latter could not deceive and destroy the former with their revelations. But God has spoken now, and so has the devil; Jesus has revealed his Priesthood, so has the devil revealed his, and there is quite a difference between the two. One forms a perfect chain, the links of which cannot be separated; one has perfect order, laws, rules, regulations, organization; it forms, fashions, makes, creates, produces, protects and holds in existence the inhabitants of the earth, in a pure and holy form of government, preparatory to their entering the kingdom of heaven. The other is a rope of sand; it is disjointed jargon, confusion, discord; everybody receiving revelation to suit himself. If I were disposed to go into their circle I could make every table, every dot, every particle of their revelations prove that Joseph Smith was a prophet of God. I could lay my hands on the table with them, and if I would consent to have the spirits rap. I would make them prove every time that Joseph Smith rap, I would make them prove every time that Joseph Smith place, a wicked man, and he would have all the evidence he desired that Joseph was not a prophet of God. I could make them say, every time, that this is the Church of Christ; while a wicked man might enter the circle and he would be told that this is not the Church of Christ; and the results of their efforts are confusion and discord. It is like a rope of sand. There is no order, no organization; it cannot be reduced to a system, it is uncertainty. That is the difference between the two spiritual systems. The higher order of spiritualism is to be led, governed and controled by law, and that, too, by the law of heaven that governs and controls the Gods and the angels. There is no being in heaven that could endure there, that could abide the heavens, unless he is sanctified, also purified and glorified by law, and who lives by law. But the others are without law, without organization or authority. Well, what is the result of their revelation? Death. What is that? Dissolution of the body. And what will be next? The second death, and I leave every person to speculate to suit himself with regard to that; but the scriptures say, "Blessed is he on whom the second death hath no power;" and they who serve God and keep his commandments, who receive the Holy Priesthood of the Son of God, have something tangible, and if they live according to this law, the second death has nothing to do with them. They are above it, free from it, they are masters of it, for they command in the name of Jesus, and their words are obeyed; and what they say shall be done, is done. This is the authority that God gives. As the scriptures

say, "Whatsoever you bind on earth, shall be bound in heaven; and whatsoever you loose on earth, is loosed in heaven; and whatsoever sins ye retain on earth, are retained in heaven."

This sermon was preached in 1870. Let us close by quoting from a sermon preached by President Grant in 1920:

President Grant referred to the sad and untimely end of a number of people, well known in Utah years ago, who had disregarded the counsels of the Priesthood, regarding spiritualism. He stated that the result in many cases had been sorrow, suicide, insanity and death. He contrasted the lives of these people with the lives of faithful Latter-day Saints who, through obedience to the Gospel of Jesus Christ, had enjoyed the blessings of life and health, and true happiness. He emphasized particularly the longevity of the Latter-day Saints, their high birth rate, low death rate, low divorce rate, and the fact that there is very little insanity among the people. "The fruits of the Gospel are life, virtue, integrity. Everything that is good comes from the Gospel. Nothing that is good ever comes from the source of evil. What are the fruits of spiritualism?—apostacy, insanity, suicide and death; the fruits are evil from beginning to end."

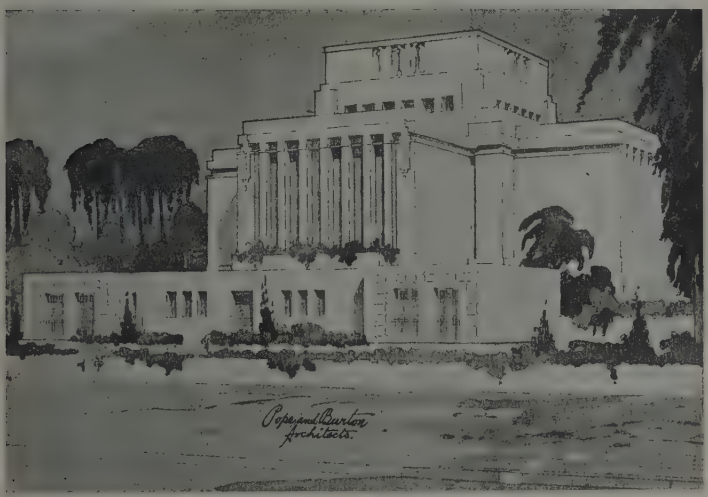
Section 3 of the Doctrine and Covenants says: "For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsel of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him."

President Grant referred to the ordination of President Charles W. Penrose as an elder on January 6, 1851, and called attention to the fact that two of the men, whose names appear on the certificate of ordination, had both lost their standing in the Church because they followed after the dictates of their own carnal desires. Then he said, "You never heard of a man, you never heard of a woman, in all your life, who apostatized from the Church of Jesus Christ of Latter-day Saints, who followed after the inspiration of the Spirit of the Lord, and not after the dictates of their own will and their own desires. You never heard of the apostasy of a man or woman who kept the commandments of God. But, on the other hand, if they say, 'Oh, it is nothing to drink a cup of tea, or a cup of coffee, to use a little tobacco and liquor; it is nothing to find fault with the authorities of the Church, it is nothing to fail to pay your tithing; there is something of more importance than these laws." People who take this attitude are liable to fall, unless they repent. But those who keep the commandments of God will not fall; they will grow in health, in vigor of body and of mind, and in knowledge of the things of God.

Dedication of the Hawaiian Temple

When President Joseph F. Smith and Bishop Charles W. Nibley dedicated the site for a temple in Hawaii at Laie, Oahu, on Brigham Young's birthday, June 1, 1915, a psalm of praise arose in the heart of every Latter-day Saint. And every step of the way for its erection and completion has been observed with keen interest since that auspicious day.

Hawaii once had a population of natives considerably over 100,000; today there are only 22,600 Hawaiians, with 16,660 part Hawaiians, out of a total population of 263,666. There



THE HAWAIIAN TEMPLE
Dedicated November 27, 1919

are as many Chinese, as many Philipinos, and as many Portugese people there as there are Hawaiians. There are 110,000 Japanese and only 31,000 altogether of American, British, German and Russian people. Out of this number of Hawaiians, however, there are over 10,000 today belonging to the Latter-day Saints Church.

When we consider that these people are direct descendants of the Nephites, we are not surprised to find the wonderful affirmative testimony which is constantly arising concerning their likeness and similarity to the Hebrews, as demon-

strated by scientists and students. Professor Huxley, himself, bears testimony to this curious fact. He, like most others, uses this traditional resemblance to prove the common origin of man in Egypt. He says, "But the correspondence between the old Israelitic and other archaic forms of theology extends to details. If, in order to avoid all chance of direct communication, we direct our attention to the theology of semi-civilized people, such as the Polynesian Islanders, separated by the greatest possible distance, and by every conceivable physical barrier, from the inhabitants of Palestine, we shall find not merely all the features of old, Israelitic theology, which are revealed in the records cited among them; but that extant information as to the inner mind of these people which tends to remove many of the difficulties which those who have not studied anthropology find in the Hebrew narrative."

President Heber J. Grant, accompanied by President Anthon H. Lund, President Rugder Clawson, Elder Stephen L. Richards, of the Council of the Twelve, Presiding Bishop Chas. W. Nibley, and Elder Arthur Winter arrived in Honolulu after a delightful trip, ready to take train on November 26, for Laie, and there find about 1,500 Saints gathered at the plantation for this solemn occasion. The temple is very small, admitting only fifty at a time in the regular service, but between two and three hundred gathered in the one large hall when President Grant called the services to order on Thanksgiving morning.

One of the vitally interesting features of this service, was the honor shown by President Grant and his associates to Sister Sarah Jenne Cannon who, as wife of President George Q. Cannon, and therefore his sole representative, honored herself and the occasion as well as her great husband in the acceptance of the marks of respect shown her. She not only sat upon the stand with Presidents E. Wesley Smith, Samuel E. Woolley and William E. Waddoups, and Recorder Duncan M. McAllister, but she was invited to speak during the services and above all was mentioned by President Grant in his dedicatory prayer. Every women in Zion, and especially every Relief Society woman and the General Board, of whom she is a representative, is honored in this recognition. All in all, it was a glorious occasion, as we learn from letters received from Sister Cannon and Elder Duncan McAllister.

We rejoice and give thanks with our beloved Hawaiian Saints who deserve this gracious privilege; we congratulate those who have been instrumental in bringing this event to pass; especially do we remember with deepest gratitude and loving loyalty President Joseph F. Smith, who revealed and

organized the conception of the plan, practically bringing it to completion before his death a year ago. His closest friend, Bishop C. W. Nibley, was as vitally concerned in this whole matter and to them both, the Saints owe a profound debt of gratitude. Great credit is due President Samuel E. Woolley, who has successfully carried out the plans, and financed the whole scheme through donations and appropriations in the Islands themselves. And most especially do we add our loving greetings to President E. Wesley Smith, who represented his hero-father both in the services and in the carrying out now of the work there and then begun.

We give President Heber J. Grant's dedicatory prayer in it's entirety. It is one of the most simple prayers ever uttered on such an occasion, humble, succinct, clear, and magnetically appealing. It touches every interest in the Church, and does not forget the Nation's stress, nor the serious plight of the President of the United States. It is a masterpiece of simple diction, wide vision, and touching appeal. Indeed, it is inspired and beautiful in its completness of detail. The addresses delivered by President Anthon H. Lund, Elder Samuel E. Woolley, President Rugder Clawson, Bishop Chas. W. Nibley, Elder Stephen L. Richards, President E. Wesley Smith, Elder Arthur Winter, and Sister Sarah Jenne Cannon, closing with a loyal and loving talk by President Grant himself were all moving and inspiring.

It may interest our readers to know that President Clawson, in one of his addresses, followed the ancient Hawaiian custom of drawing out his pocket handkerchief, held carefully by the four corners until he could explain that he had brought the love, or "Aloha" of President Emmeline B. Wells, and all the members of the General Board of Relief Society to the sisters of Laie, upon which the handkerchief was opened up, and all of the Saints responded with an enthusiastic A-l-o-ha!"

We now add the dedicatory prayer delivered at Hawaiian Temple, Laie, Oahu, Territory of Hawaii, Thursday, November 27, 1919, at 2 p. m. by Pres. Heber J. Grant:

O God, the Eternal Father, we thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this beautiful land, to dedicate unto thy Most Holy Name, a temple of the living God.

We thank thee, O God the Eternal Father, that thou and thy Son, Jesus Christ, didst visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy Beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and

Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee, for sending thy servants, Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after His crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery Apostles of the Lord Jesus Christ and bestowed upon them the Holy Melchizedek Priesthood, by which authority and Apostleship, we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored all the days of their lives, from the time of the restitution of the Gospel of Jesus Christ until the day of their martyrdom, and that they sealed their testimony with their blood.

We thank thee for thy servants Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and the apostles, in this last dispensation; and for each and all of the faithful men who have held office as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—they servants Heber J. Grant, Anthon H. Lund and Charles W. Penrose. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, the Presiding Bishopric.

Bless, we beseech thee, those that preside in all the stakes of Zion, and in all the wards and branches of the Church.

Bless those who preside over the Missions of the Church throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world, the restoration again to the earth of the plan of life and salvation.

Bless those, O Father, who preside in the temples that have been erected to thy Holy name in the land of Zion. Bless, also, those who preside and who labor in the Church schools

which have been established from Canada on the north to Mexico in the south.

O God, accept of the gratitude and thanksgiving of our hearts, for the very wonderful and splendid labors performed in the land of Hawaii by thy servants Presidents George Q. Cannon and Joseph F. Smith. We thank thee for their devotion to the gospel to the people of this land. We thank thee for raising up thy servant Elder J. H. Napela, that devoted Hawaiian, who assisted thy servant President Cannon in the translation of the Book of Mormon, which is the sacred history of the Nephites, the Lamanites and the Jaredites. We thank thee that the plates containing the Book of Mormon were preserved so that they could be translated, and that thy words to the Prophet Joseph Smith might be fulfilled, namely, "That the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in His name, and that through their repentance they might be saved."

We thank thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. We thank thee, our Father and our God, that those who are living and who have embraced the gospel are now to have the privilege of entering into this holy house, and laboring for the salvation of the souls of their ancestors.

We thank thee that on this occasion the widow of thy loved servant, George Q. Cannon, even thine handmaiden. Sister Sarah Jenne Cannon, is present with us today, and is permitted to participate in these dedicatory services.

We thank, thee, O Father in Heaven, for our families, our friends, our relatives, and for all the many blessings which thou hast bestowed upon us.

We thank thee for all of the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that that same sweet spirit which is present in all of the temples, may abide with those who shall labor in this holy house.

We thank thee, O Father, this day that the promise made in a dream to thy servant, William W. Cluff, by thy Prophet Brigham Young, that the day would come when a temple should be erected in this land, is fulfilled before our eyes.

We thank thee, O God, that thy faithful and diligent servant, President Joseph F. Smith was moved upon, while

in this land, on the birthday of thy servant President Brigham Young, in the year 1915, to dedicate this spot of ground for the erection of a temple to the most high God.

We thank thee for the long and faithful and diligent labors of thy servant President Samuel E. Woolley, who has so faithfully presided over this mission these many years. We thank thee for his labors in the erection of this temple, and beseech thee, O Father, that thou wilt bless him and all of his associate workers.

We pray thee, O Father, to bless the son of thy beloved servant President Joseph F. Smith, E. Wesley Smith, who now presides over the Hawaiian mission. May the missionary spirit be and abide with him. May he have that same splendid love for the people of this land which his dear departed father possessed.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the grounds upon which it stands, and we dedicate the grounds and the building, with all its furnishings and fittings, and everything pertaining thereunto, from the foundation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God, the Eternal Father, to accept of it, and to sanctify it, and to consecrate it, through thy Spirit for the holy purposes for which it has been erected.

We beseech thee that no unclean thing shall be permitted to enter here, and that thy Spirit may ever dwell in this holy house and rest mightily upon all who shall labor as officers and workers in this house, as well as all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples, and that has also been experienced in visiting the monument and cottage erected at the birthplace of thy servant Joseph Smith, the great Latter-day prophet.

May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church of Jesus Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

And now that this temple is completed and ordinance work will soon be commenced, we beseech thee, O Father, that thou wilt open the way before the members of the Church in these lands, as well as of the natives of New Zealand, and of the Pacific Islands, to secure the genealogies of their forefathers, so that they may come into this holy house and become saviors unto their ancestors.

We thank thee, O God, our Eternal Father, that the land

of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is in the hands of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their forefathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send holy apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand, O God, our Heavenly Father, that one of the benefits of the great and terrible world war, through which the nations of the earth have recently passed, will be the opportunity for the Jews to return to the land of their fathers.

We thank thee, our Father in Heaven, for the victory which came to the armies of the Allies, and we beseech thee that that victory may lead to increased liberty and peace throughout all the nations of the earth.

We pray for thy blessings to be upon the kings, and upon the nobles, and upon the rulers in all nations, that they may have it in their hearts to administer justice and righteousness, and to give liberty and freedom to the peoples over whom they rule.

We thank thee that thou didst inspire the noble men who wrote the Constitution of our beloved country, and we beseech thee that the principles of that inspired document may ever be maintained; that the people may overcome selfishness and strife, and contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We thank thee for this land of liberty in which we dwell which thou hast said is choice above all other lands. We do thank thee, O God, our Father, for the noble men who have presided over our country from the days of George Washington until the present time.

We pray thee to bless Woodrow Wilson, the president of the United States. Touch him with the healing power of thy holy Spirit and make him whole. We pray that his life may be precious in thy sight, and may the inspiration that comes from thee ever abide with him.

We pray for the vice president of the United States, for the members of the president's cabinet, for the senators

and congressmen, and for all the officers of this great and glorious government in every state and territory, and in every land where the United States bears rule. We also remember before thee, all those who have been selected to administer the law in this favored land of Hawaii.

We beseech thee, O God in heaven, that the people of the United States of America may ever seek to thee for guidance and direction, that thy declaration and promise that this is a land choice above all other lands, and shall be protected against all foes, provided the people serve thee, may be realized and fulfilled, and that the people may grow in power, and strength and dominion, and, above all, in a love of thy truth.

We thank thee, O God, that thy Son, our Redeemer, after being crucified and laying down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things upon the face of the earth, for the gospel of thy Son Jesus Christ and for the Priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon: "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple ever erected by thy people in this last dispensation. We thank thee for the words of our Redeemer: "I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you

are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house." We thank thee, O God, that thou hast accepted, by thy testimony of the Holy Spirit, all of the temples that have been erected from the days of Kirtland until this present one.

We also thank thee for sending thy servants, Moses and Elias and Elijah, to the Kirtland temple, and delivering to thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee, that Elijah has appeared, and that the prophecy of thy servant Malachi, that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse, has been fulfilled in our day, and that our hearts in very deed, go out to our fathers; and we rejoice beyond our ability to express, that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank thee, O God, with all our hearts and souls for the testimony of thy servants Joseph Smith and Sidney Rigdon; "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We thank thee, O Father, for the knowledge that we possess in our very souls, that thou dost live, and that thy Son Jesus is our Redeemer, and our Savior, and that thy servant Joseph Smith, Jr., was and is, a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the natives of this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in a love for

thee and thy Son, and increase in diligence and in faithfulness which have come to them through the gospel of Jesus Christ.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell thereon may be prospered in righteousness.

Bless all thy people who have named thy name in all parts of the world. Especially bless thy people in the Valleys of the Mountains, whereunto they were led by thy divine guidance, and where the greatest of all temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond anything that could have been expected.

Bless, O Father in Heaven, all those that hold responsible positions in all the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission authorities; in the Relief Societies, in the Mutual Improvement Associations, in the Sunday Schools, in the Primary Associations, and in the Religion Class organizations. Bless each and everyone of thy servants and handmaidens who hold places of responsibility in these various organizations throughout the entire world. Bless, also, each and everyone who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We especially pray thee, O Father in Heaven, to bless the youth of thy people of Zion and in all the world. Shield and preserve and protect them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee; preserve them from all the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the gospel of thy Son Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in truth.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, we beseech thee, in the name of thine only begotten Son Jesus Christ, our Redeemer. We have dedicated this house unto thee by virtue of the Priesthood of the living God, which we hold, and we most earnestly pray that this sacred building may be a place in which thou shalt delight to pour out thy Holy Spirit in great abundance, and in which thy Son may see fit to manifest himself and to instruct thy servants. In the name of Jesus Christ, our Redeemer, Amen and Amen.

Promoted

L. Lula Green Richards.

Affectionately inscribed to the bereaved family and friends of the late Stake President and Brigadier General Richard W. Young.

Again the widow's tears are shed,
And children, fatherless, must weep
Around the brave and stately dead
Who lies in calm, unbroken sleep.

Again is Zion called to mourn
A Chieftain wise, beloved and great,
Whose loyalty hath nobly borne
Bright honors to his native State.

Nor Home, nor Church, nor State may trace
In full the annals of his worth;
His valor helped to fix in place
The grandest Government on earth.

Well may a Nation mourn such loss,
Earth sorrow for so true a friend
Called now "The Great Divide" across,
Where more exalted paths extend.

So great the scope, so broad the field
Such men are needed over there;
To Sovereign will we can but yield,
What e'er the portion we must bear.

Thank God that, while we mourn, we know
He was equipped for life above,—
Transferred, promoted from below,
In honor, confidence and love.

The Will and The Way

Ida Smoot Dusenberry.

A clear, cold mid-winter.—Year 1912.

The streets of New York City were thronged with busy shoppers. Decorated windows seemed to offer a challenge to the imagination to even dream of anything more artistically beautiful. Every bell that tolled seemed to breathe the Christmas spirit. There were sad faces and glad faces, there were rich and poor. There were humble and haughty, but in spite of prosperity, suffering and sorrow, everyone was affected, because the world was radiant with the joy of the coming Christmas, and the hope of a brighter and more prosperous New Year.

From this street atmosphere, of "Peace on earth and good will toward men," the writer, by invitation, entered a large building, stepped into an elevator and was wafted several stories high, and soon found herself attentively and breathlessly listening to a wonderful appeal for the life and honor of a boy, just nineteen. After about one hour of almost oppressive silence, the attorney concluded by saying, "Possibly the seed of this difficulty was planted by the hand of this little mother who loved him unwisely and too well. Can you sacrifice his life for such misguided love?" Taking his seat, he turned and lifted the drooping head of the fainting spirit sitting crouched beside him, displaying a face drawn with care, wrinkled with sorrow and hopelessly despondent.

My mind was dazed, and as I was pushed along by the surging crowd, I found myself back to my apartment almost wholly unconscious of how I got there, so intent was I on the thought of what changes life would hold with a world full of mothers as professionally prepared to direct lives as lawyers were to plead for them. Men for centuries have worked with but one impelling thought which is—professional efficiency. From the highest to the lowest they expect to acquire a logical amount of preparation for the certain work they anticipate following. It has been a world-wide demand, and the only course to pursue to avoid legal and social penalties.

Were you ever on a train, and in the middle of a dark, stormy night, had the full realization come stealing over you of your dependence on the man at the brake? Could your spirit have found rest without the knowledge that he was an engineer, with a mind alive for every sound, sight or touch, together with a keen sense of responsibility toward his fellow

men. Imagine a practicing, untrained physician, an architect or builder, how long would the legal and social world remain passively silent, where money and lives were at stake? Justice demands that sufficient capability be acquired to protect the trusting public. Herein lies the most unprogressive step in the educational career of womankind.

During the recent summer months, in an automobile stage, I listened to the following conversation between two ladies:

"I am sending my daughter to a finishing school this fall." From the simple little unpretentious creature riding by her side, came the reply:

"How lovely, what will she study?"

"I am not sure, as yet, I have never asked, neither am I very particular, for the mere fact of her being there assures her an intellectual, distinctive experience that one must acquire to appear in society."

I could readily see that "intellectual, distinctive experience," has many aims, ends and objects, and that in the same old way the mind is ever making associations along lines of greatest familiarity, for those three words interpreted meant to me psychology, hygiene, biology, and child study, all saturated and permeated with prayer, faith, and the principles of the gospel.

The retarding of the world is due to inefficient mothers, and it makes little difference how much technical educational progress is acquired by womankind, it must eventually return and revolve itself around the same Divinely ordained decree, that it is only effective as it functions in the betterment of the wife, the mother and homemaker. If we want to become real benefactors, we must give to the world examples of "intellectual distinction" in honest intellects, that show moral courage through properly directed will power. Intellectual efficiency acquired for use and not for decoration, as well as spiritual vigor that makes for humility and love of mankind.

We have lived to see many wonderful changes in the educational world. Women have not been idle. We have domestic science, social service, mothers' classes, parent-teachers' associations, child study, and child welfare organizations, all over the world, yet there are thousands and tens of thousands of young women marrying in a deplorable state of ignorance, so we must face the realization that the improvement in this important function has scarcely seen the light of day, and the discouraging educational situation is in the fact that there is little perception for the necessity of such preparation.

This is not strange, nor is it unusual. A mother can never know the sacredness of her trust, until she understands

something of the laws of growth and development of the wonderful human structure devised and given life by God, our Father.

For mothers to know the meaning of food and sleep would save thousands of lives, as well as relieve the world of tens of thousands of mental, moral and physical cripples. What does she know about watching for early manifestations of inherited instincts, or of the guidance of inborn impulses? And here comes stealing into the little life, all unconscious to the mother, the early habit-formations, the first steps to scenes above described or recognized and directed, and which mean unflinching stable character. The child's very weakness cries aloud for protection and care. Disturbances of mind and body occur in him with the greatest readiness, his early years are pre-eminently the stage of plasticity, a time of all others when the nerves are so sensitive that whatever happens to them, there is an immediate and permanent change.

Every ounce of assimilated nourishment functions, every small bit of waste energy has its telling effect. Here the mother is given the power, but, alas, seldom the understanding, to fashion this little life into the great rhythmical harmony of the whole.

Eventually must come a full realization that woman's greatest mission in life is intelligently to contribute her share to keep this harmony ringing true.

The Relief Society Magazine Office

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Beyond Arsareth

Nephi Anderson.

(Continued)

I found the shepherd lying on the ground at the foot of a large and steep ledge of rocks. As I appeared in view, he looked up at me and through his pain, he still smiled. Then a look of fear came into his eyes and he stared at me with his big brown eyes. He was a boy, a big, handsome boy. A mass of neat brown hair lay in deep contrast against the palor of his cheek.

I unslung my burdens from my shoulder and went up to him. Seeing the fear in his face, I spoke to him, telling him not to be afraid. My voice and face must have assured him of my friendliness, for he put his hands on his leg and uttered some strange words. Seeing that I could not understand him, he pointed up to the cliff, and then again to his leg; and then I understood. He had fallen down the rocks and broken his leg.

Oh, how my heart went out to that boy! I loved him from that moment even as I love him yet. At the sight of him lying there suffering, yet looking up into my strange face with a sad, trusting smile, something came back into my heart, something came back into my life, something of boyhood's life and joys, and oh, I was so glad!

A little lamb came limping up to his master, but at sight of me, it stopped and gave its piteous cries. The boy looked as it, then at me, and then up again at the rocks. I once more understood. It was while rescuing the lamb from a dangerous position that he had met with the accident.

I placed my blanket under the boy's head and then looked at the injured limb. I was unable to do much in such an emergency, but I placed the bones as nearly in position as I could, and then using small willow stems for splints, wound around it strips of cloth. Then the only thing to be done was to get him to other help.

We tried to talk to each other, but that was useless. Though he was a big boy, I lifted him on to my back and carried him down towards the sheep. The lamb limped along by our side. The boy pointed the way which I was to take, and it was not long before we came in sight of a small house, built of stones and covered with a turf roof. I carried him in and placed him on a bed in a corner of the room.

His leg must have pained him cruelly, but he was very patient and considerate. I was somewhat faint from the exertion, and when he saw it he pointed to a cupboard-shaped piece of furniture in another corner of the room. I went to it, and on opening a door, found plenty of food. There was bread, cheese, meat, and some other articles quite strange to me, and a jar of milk. I brought some of the food to the low table by the bed and offered it to the boy. He motioned me back to the cupboard and I soon had knives and dishes. Some of the dishes were of metal, and some of light earthenware. The sick boy broke some bread and cut a large piece of meat, placing them where I was to eat. Then he poured out a bowl of milk for me and motioned me to partake. He began mincing a little himself, and I then fell to with a right good appetite. The bread was of rye and barley, and it tasted delicious —and the milk! It was nectar to my lips.

I could see that the boy was worrying about his sheep. The sun was getting around again to the north, which in any other part of the earth meant that night and darkness would be coming on. I went out and with very little trouble drove the sheep in close to the hut, where they soon lay down and became quiet. When my companion learned this, he thanked me with a clasp of his hand. I sat there by his couch, he holding my hand and I looking into his face, trying to understand his strange language. I brushed back the hair from his forehead. My touch could not have been more reverential had it been the fair face of a girl.

The boy was tired, and slept between the times of greatest pain; and I also must have dozed a little. I realized that I must find assistance. I managed to make him understand this, and also that if he could give me some kind of a note to his friends, it would greatly help me. I did not know whether he could write or not, but he soon convinced me of that. By his direction I found his writing material which consisted of some small pieces of thin, prepared skin, an instrument resembling a steel pen, and a bottle of black ink. On one of these sheets, he soon had something written, which to me was just as foreign as his speech.

He pointed out to me the direction which I should take, and with a cheery smile and wave of the hand I left him and proceeded rapidly on my way.

(To be continued.)

Oh Lad O' Mine

Affectionately inscribed to the war mothers of Utah.

Annie Wells Cannon.

I.

You answered the call,
Oh, Lad o' Mine,
The call to do or to die;
You followed the flag,
Oh, Lad o' Mine,
With never a question why.

II.

The flag you loved,
Oh, Lad o' Mine,
Meant more than life to you;
And you held it high,
Oh, Lad o' Mine,
With its stars in the field of blue.

III.

You followed it far,
Oh, Lad o' Mine,
And bravely you saw it through;
With never a stain,
Oh, Lad o' Mine,
The glorious red, white and blue.

IV.

On land or on sea,
Oh, Lad o' Mine,
A song in the heart of you
And a prayer at home,
Oh, Lad o' Mine,
To keep you brave and true.

V.

Through strife and struggle,
Oh, Lad o' Mine,
You held your courage high,
Nor faltered once,
Oh, Lad o' Mine,
E'en when death was nigh.

VI.

The heart beats lighter,
Oh, Lad o' Mine,
For the valor you have shown;
The stars shine brighter,
Oh, Lad o' Mine,
For the victory you have won.

VII.

The victory gained,
Oh, Lad o' Mine,
Lies not on battle field,
But in your soul,
Oh, Lad o' Mine,
Lies safe the victors' shield.

VIII.

For a conquered world,
Oh, Lad o' Mine,
Long and loud the sirens ring;
For a conquered self,
Oh, Lad o' Mine,
The spheres glad anthems sing.

THE MORMON BATTALION MONUMENT.

The Legislature of 1917, appropriated $100,000 for the erection of a monument, provided the people of the state would raise a similar amount.

The commission is fortunate in its chairman, Hon. B. H. Roberts, whose kindling power for any cause is well known in this region. Under his able leadership, assisted by the indefatigable efforts of May Belle T. Davis, an appeal is just now before the people to contribute the money needed to secure the contribution and build a monument.

No one who is familiar with the courage, hardihood and suffering, of the Battalion boys, could withhold desire to support this movement which would perpetuate their memory and memorialize the record of their achievements.

No matter what opinion some may hold concerning the choice of such a monument, all will unite in answering the call made upon them by their leaders and by the state.

We commend the project to all who are now enjoying the benefits derived from the labors of the Pioneers and the Battalion boys.

Mrs. Annie Wells Cannon

NEW GENERAL BOARD MEMBER

Mrs. Annie Wells Cannon was appointed by the First Presidency, December 19, to fill the vacancy on our General Board left by the death of Miss Edna May Davis. Mrs. Cannon has been an active Church worker since the age of 14. She was associated with her mother in the editing and publishing of the "Woman's Exponent," which was the organ of the Society for forty years. She was made president of the Pioneer Stake Relief Society sixteen years ago next March, and has proved her sterling ability and loyal devotion, not only in her position as president of that stake Relief Society, but also when she worked for years as a member of the General Board. She is a fluent speaker, a gifted writer, and a wise counselor.

Mrs. Cannon has had a rich and varied experience. She is the mother of seven stalwart sons and seven lovely daughters. Although actively engaged in public work since her youth, she has not neglected the finer and better part of a woman's life, for she is an ideal mother and a diligent, loyal wife.

Mrs. Cannon has been active in political matters for a number of years. Following the steps of her own famous mother, she has done much for the success of Republican politics in this state, and she served a full term in the state legislature. She was the first president of the state War Mother's Association, and is the mother of three soldier boys.

Mrs. Cannon will be a decided asset to the General Board of the Relief Society, experienced as she is in all branches of Relief Society activities, and inspired as she is and will be with the wider vision and broader scope of the position she has now been called to occupy. Her wisdom and poise will be felt and appreciated in the counsels of this Society.

James H. Anderson.

Eastern Europe is yet without peace, and the rest of the world cannot boast of an excess of the desirable article, industrial or otherwise.

Capt. Ross Smith, an Australian aviator, reached Australia on December 10, on an 11,500-mile airplane trip on which he left England November 12.

Food statisticians in Great Britain, analyzing world conditions, announce that a great scarcity of food is due for 1920 and 1921. They have good basis for their conclusions.

Indians in the United States have increased more than 50,000 in numbers during the past four years. Is the significance of this trend on the part of the "remnant of Jacob" apparent to our Society?

Over 68,000 girls ran away from home in the United States during 1919. Is the fault with the home, or with the school, or society outside of home life?

Emma Goldmann, a Russian by birth but naturalized in America, who has been preaching anarchism in this country for more than thirty years, was deported to Russia on December 21.

Emmeline Pankhurst, noted English suffragette, was in Salt Lake City on December 6, and recorded a protest against industrial strikes. She says women have as many rights as men, and inquires what would happen if housewives went on strike for an eight-hour day. Many others than women are in sympathy with Mrs. Pankhurst's views on that question.

The "right to strike" in this country has grown into an alleged right to prevent other people from working, as exemplified by labor strikes in Utah and elsewhere during the closing months of 1919.

Fashion journals in the United States announce that society women are having butterflies or mice painted on their arms, backs, breasts, knees and thighs. Comment is offensive.

Earthquakes occurred during the month of December in Alaska, Hawaii, Mexico and California. During the same period the weather was exceptionally severe all along the Pacific coast of North America.

United States courts made an order on November 8 for the great coal strike to cease, but the order was not obeyed. The strike ended on December 15, after President Wilson assented to naming a commission to fix wages.

Georges Carpentier, the champion French pugilist, who is a single man, was being urged, in December, by certain eugenists, to get married, for obvious reasons. Some people forget that brute power is not the prime requisite for parenthood.

Jews still are being killed off in large numbers in Russia. With these massacres going on, Palestine soon may be large enough to accommodate all of the house of Judah that remain in Europe.

Ireland is yet seething with rebellion. On December 18, an effort was made to assassinate the lord lieutenant, Lord French, who commanded the British armies in France and Belgium during the early years of the war.

Cardinal Amette, Catholic archbishop of Paris, forbids women who are immodestly dressed entering the churches under his control. Possibly he figures that under the "rule of contrary" the women will dress decently to get into the forbidden precincts, and thus improve church attendance.

Indians of different tribes and classes were the first settlers of New York State, is the announcement of State Archeologist Arthur Parker of New York, based on the A. H. Dewey archeological collection in the State museum there. His classification of time accords with the Book of Mormon distinctions in their order—Jaredites, Nephites, and the later Lamanites, but he does not use the same names.

Italy gets Fiume after all, and even more than she asked at first, notwithstanding the opposition of the American delegates at the Paris peace conference which has caused so much trouble.

Paris, France, is described by reputable authorities as being "the loveliest, wickedest, cruelest place in the world for young girls visiting there." And this is "bleeding France," for which country much sympathy has been expended.

Gen. Felipe Angeles, a fullblood Indian of learning and ability, was executed in Mexico on November 26, for opposing the Carranza government. A few days later, Francisco Villa executed nearly 600 Carranza soldiers as an act of vengeance.

Miss Anne Scott, aged 35, of New York, has been elected president of the Bantam Ball Bearing company, a million dollar corporation. She says that she is now "too busy for matrimony"—and too rich for other than a money-lover.

Miss Florence King, president of the American National Women's Association of Commerce, and a lawyer, says that in the present age "women must lead men." Mrs. Stuyvesant Fish, New York society matron, cynically inquires, "Where to?"

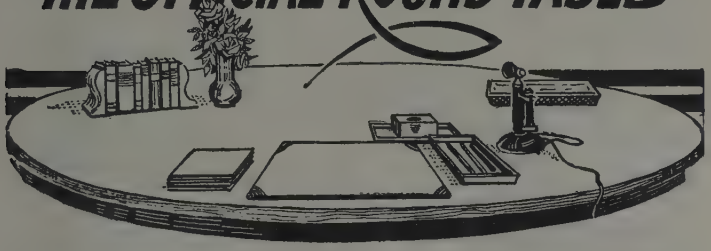
Decency in dancing is being urged upon the young people by the Church social advisory board. Where is the responsibility for deficiency in training that requires this admittedly needed advice? Can the fathers and mothers say?

Victor Berger, socialist, convicted of syndicalism, and expelled from Congress therefor, was re-elected to Congress from Wisconsin on December 19. Such straws of public sentiment indicate coming trouble in the United States Central West.

"The end of the world" named in Scripture often is interpreted as meaning the destruction of the earth—hence many fake predictions; may not the true application of the term be the destruction of the wicked as a necessary prelude to a reign of righteousness?

A German savant who is familiar with conditions in Europe figures that within a few years Russia, under Bolshevist doctrines, will be the most powerful force in Europe and will even menace America. His forecast is not without good foundation, in the present trend of society.

THE OFFICIAL ROUND TABLE



MRS. CLARISSA SMITH WILLIAMS MRS. AMY BROWN LYMAN

President Emmeline B. Wells' Birthday.

President Wells is the most remarkable woman on the earth today, not only because of her advanced age—she is 92 years old on the last or Leap Year Day of this month of February; she is remarkable, not only because of her long and eminently useful life; not only because she has done many things and has travelled in many lands; not only because she has known and taken part in all the great and glorious movements in the Church which promoted the advancement of women—all these things she has done and many more, but chief of all wonderful things which today mark her career is the fact that she represents in her position the greatest and earliest organization of women in modern times. And, moreover, she herself in large and generous measure truly represents the very spirit and genius of that great work. This is her first actual birthday in four years, and few there were who thought four years ago that she would live to see this day. She has lived to see it. Her will is still as strong, her spirit is as indomitable, and her testimony is still as unflinching as it was eight and eighty years ago. This Society, each and every member thereof, officers, both of wards, stakes, and of the General Board, join in loving congratulations and in continued loyal prayers for her peace, her health and her happiness here and hereafter.

Mexican Feminist Council.

Recent efforts by so-called U. S. philanthropists to establish charitable propaganda by the expenditure of millions was thwarted by the Mexican Woman's Council who protested that the scheme was designed to bring about ultimate inter-

vention in Mexican affairs. These Mexican women declare that Mexico is amply able to settle its own problems and invite other people to attend to their own affairs, and let Mexicans have the same inalienable privilege.

Vanity Boxes in Egypt.

It is now proven by scientists and explorers that ancient Egypt invented vanity boxes for women of that fashionable and corrupt country, over five thousand years ago, while the Africans in those dim ages as well as ever since have carried lip sticks and color aids to their ebony complexions that modern girls do.

Empress Eugenie Visits Paris.

One of the most pathetic sights of the past month was the figure of the aged ex-Queen Eugenie who travelled from her asylum in England to Paris peering with her dim eyes at the scenes of her former glory and power. It looks today as if all the other crowned heads will soon be in the same rather pitiful class. And the irony of it!

English Women Magistrates.

A tremendous step in advance has been made in England for suffrage by the admission of women magistrates through the sex-disqualification act. December 23, the Lord Chancellor appointed the following women to act in that capacity, when required: The Marchioness of Crewe, the Marchioness of Londonderry, Mrs. David Lloyd George, Mrs. Humphrey Ward, Mrs. Sidney Webb, Miss Elizabeth Haldane and Miss Gertrude Tuckwell. They are to constitute also a woman's committee to advise the Lord Chancellor as to the fitness of women for the office of magistrate when vacancies occur. He adds that women are especially qualified for work in children's courts, several of which have been established in large English cities. They do things well over there in England when they start.

Check Your Baby.

New York has set a new pace. She has risen to the sex situation in department stores and especially in the movies. Mothers of half-grown children can go a-shopping and to movies without too much trouble, for children can be left at home or on the street while mother is so engaged. But baby —only the most callous mother in the world would leave baby alone or with only irresponsible children to look after the helpless little thing. And New York has myriads of mothers of young babies—in the tenement districts, however—and these

mothers constitute a very large proportion of patrons at department stores and movies up in Harlem and on the west side. So enterprising storekeepers and movie directors have established rooms where qualified caretakers, nurses, and doctors also in attendance—care for the baby for fifteen cents an afternoon. Can you imagine it?

Columbia University.

Has just offered a special short course to train directors of recreation, in co-operation with the National League of Women Workers. One wonders if we will need trainers by-and-by to teach us how to wink the eyes.

Woman Stage Manager.

The first woman stage manager, who is Mrs. Lillian Trimble Bradley, has made good in New York.

Women Census Takers.

Portland will have 237 women and 42 men census takers this winter.

Miss Mary Garret Hay.

A long time suffrage worker has been chosen by the Republicans of New York state as a delegate for the National Convention of 1920, the other two delegates being United States Senators.

Women in Los Angeles.

Were denied a place on a jury in December. We still have some battles to fight. But just why some women should want to serve on juries is a mystery to other women. We do claim, however, the right to do that or anything else, or not to do that or anything else. When women get the full right of choosing what they will do and what they will leave undone, then they will quietly swing back into their rightful place and the world will move on in its usual circles.

Kamas Relief Society Women.

A recent tribute in the "Deseret News" to the fine work done by the Kamas Relief Society women refers to the clean-up campaign instituted there by these women who began by painting up their own fine hall, cleaning the lot on which it stood, repairing the fence and grading and gravelling the sidewalk. We suggest that here is a wide field for our sisters to enter in the stimulation of clean-up campaigns in the districts where they live. What has been done can be done again.

NOTES FROM THE FIELD.

Eastern States Mission.

Miss Marie J. Haselman has just returned from the Eastern States where she has performed a splendid mission for the L. D. S. Church, and where she, in addition, presided over the Relief Societies of the mission. She reports the various branches in good condition, and greatly interested in all phases of the Relief Society work. Miss Haselman had the pleasure of visiting all of the thirteen branches where she gave detailed information and instruction. Miss Haselman's work was greatly appreciated by President George F. McCune, of the Eastern States mission, and by the General Board of Relief Societies.

Hawaiian Mission.

A Relief Society was recently organized at Kokoike, Kohala, by Elder Joseph D. Daynes, and the members of this branch have presented a beautiful mat to the Honolulu Mission Home. Mrs. Naomi C. Bliss, an L. D. S. graduate nurse, who is laboring in Honolulu with her husband, is assisting very greatly in the Relief Society work.

California Mission.

A Relief Society has been organized at Sacramento, and much enthusiasm is shown by the members of this branch, who greatly enjoy the opportunity of meeting together in a common cause.

During the summer vacation members of the Long Beach Relief Society, under the direction of the president, Christina Larsen and counselors, assisted by Mrs. Louisa W. Jones, president of the Relief Societies of the California mission, were busily engaged in sewing articles for a bazaar, the proceeds of which were to be donated toward the building fund of the new L. D. S. chapel in Long Beach. Weekly sewing meetings were held and were the means of bringing out many of the younger women who had heretofore not been affiliated with the Relief Society, and who became very enthusiastic in the plan. A program was given in connection with the bazaar which was very greatly enjoyed. $200 was realized from the sale of quilts, aprons, rugs and various articles and from the sale of refreshments. In addition to the splendid results financially the occasion was greatly enjoyed from a social point of view.

European Mission.

Mrs. Lucy W. Smith writes very interestingly of conditions in the Relief Society of the European mission. Following are some quotations from her letter: "We held a splendid convention in London on November 9. Seven branches were represented as follows: Croyden, Hammersmith, Holloway, North London, South London, Watford and Portsmouth. There were present between seventy-five and eighty people, and it was found that all but four of these keep the Word of Wisdom, and all but three pay tithing. The amount of sewing these people do is remarkable. Nearly every organization in the mission owns a maternity chest which is lent to mothers who need it, and which is returned later to the society—all things laundered, and missing articles supplied for the next occasion. Some societies pledge themselves to clothe each year from one to one-half dozen children, providing them with clothes from their skin out. Nearly every article of clothing being made in the society. Some take orders for sewing to supply the organizations with funds. One in particular makes pillow cases, saying they could not supply the demand in the past year. My daughter, Edith, has been with me at two Relief Society gatherings, one in Halifax, and the Convention in London. At Halifax they held a bazaar with an evening social and a meeting the next day, Sunday afternoon. She has been working faithfully and very earnestly in the society here."

The organizations are very much interested in Child Welfare work. A member will be appointed from each branch to specialize on this subject, and to give this valuable information to the members of the society. Genealogical work is a special feature for the Relief Society. Assistance in the homes of the poor, sick, distressed and mourning is freely given, and those who are feeling spiritually poor are also visited and given words of encouragement. The "Relief Society Magazine" is very much appreciated. It is a constant source of inspiration.

Other items of interest come from James Gunn McKay, president of the London conference: "The seven branches of the London conference have thirty-three officers and twelve teachers. Five of them hold their meetings on Monday evenings, one on Wednesday and one on Thursday. With the exception of three, all of these branches have been organized since 1915. It is the plan to organize a society at St. Albans and one at Luton in the near future.

"These branches have accomplished a great deal of work during the war. They have provided for the needy, cared for the sick, and comforted those in sorrow and trouble. They

have cheered the lonely and provided entertainment for the Old Folks. With bazaars, entertainments and the making of clothing they have been able to keep their treasuries supplied with funds. Each organization has on hand a substantial amount of money and garments ready for calls of need.

"Not only have the temporal wants been provided for, but also the mental and spiritual needs of the members have been looked after. Classes in First Aid have been conducted, talks on gospel themes and the reading of the stories written by our own authors, have been quite extensively carried out. A course in genealogy has been given in each society. This has awakened a deep interest in this fascinating subject until many have had their hearts turned to their fathers. In consequence of this one activity, hundreds of names have been searched out of the old family Bibles and parish records, and a great many names have been sent to the St. George Temple. One person alone has secured twenty-two hundred names of his departed relatives.

"The work throughout has been conducive of a sweet spirituality and a strong testimony of the restored gospel of Christ. In the very nature of their struggles to attend and sustain their own organizations, they have found latent powers and obtained a peep of future possibilities within themselves."

Blaine and Boise Stakes.

Two of the most successful conferences, or conventions, held during the past year, were those of the Blaine and Boise stakes, presided over by Mrs. Laura J. Adamson and Mrs. Bessie B. Hale respectively. Adequate preparation had been made by both stakes before the conferences were held, and all of the details were worked out. In both instances practically all of the stake officers were in attendance at the stake board meetings, and there was a large representation of ward officers at the stake and local meetings and at the general sessions. While several of the other auxiliary organizations were holding meetings at the same time, there was not the slightest confusion or interference, and no waste of time.

In addition to reports from ward presidents, reports were given by the chairmen of the various Stake Board committees. These chairmen all seem to be experts in their various lines and were enthusiastic in their plans for renewed interest in their various fields.

Since the organization of the Boise stake, August 2, 1919, the stake officers have visited every ward organization in the stake, once each month, on the regular Relief Society day, and, in addition to this, ward conferences have been held

with each organization, the conferences taking place on Sunday. The nearest ward to the stake Relief Society headquarters is 20 miles away, and some of the farthest ones are 80 miles distant. Following the lead set by the presidency of the stake in inaugurating a campaign against the cigarette evil, the Relief Society stake board members have pledged themselves, collectively and individually to work unceasingly toward the suppression and eradication of this evil. This program has been carried into the wards, where the ward organizations and members are pledged to the same cause. The Boise stake presidency has appointed two members of the High Council to assist with the work in each of the auxiliary organizations. The high counselors for the Relief Society meet regularly with the stake board each week in the regular board meeting. These members have also accompanied the Relief Society stake officers to the ward conferences which have been held, giving valuable assistance to the work.

St. George Stake.

Mrs. Elida C. Snow, first counselor in the St. George Stake Relief Society, passed to the great beyond, on September 20, 1919. Mrs. Snow was born in Salt Lake City, in 1854, and when only a child of seven moved with her parents to Dixie, her entire life from that time being spent in the south. She married Erastus B. Snow, of St. George, and nine children were born to them. Many years of her life were spent in Relief Society work. She acted as secretary in the ward Relief Society for several years and later served as stake secretary for five years. From this position she was called to the office of first counselor to Mrs. Emily C. Brooks, in which capacity she served for thirteen years, and up to the time of her death. Mrs. Snow was a woman of faith and courage. She was intelligent and progressive, was well read, and wise in all her dealings. She was sympathetic, and loved everything of an uplifting nature. She was greatly beloved by her co-workers who are united in the opinion that their lives are richer and better for having known her.

Cache Stake.

At the Cache stake conference, held in November, a complete report of the general conference, held in Salt Lake City in October, was given by the secretary, Mrs. Mary E. Smith. The work of the Social Advisory committee was explained by Mrs. Sophia Cardon, and Mrs. Durham of the Y. L. M. I. A. stake board presented resolutions on the cigarette evil, which were unanimously adopted. Mrs. Kinnie B. Caine made a strong appeal to the mothers to teach their small boys the

importance of the Word of Wisdom, with special emphasis on the tobacco evil. Mrs. Amy Lyman Merrill gave a talk on proper housing, and home training, and President S. F. Ballif gave counsel and encouragement to those in attendance. There were 250 present at the morning session and 400 present at the afternoon session.

During the year, the following wards have been reorganized: The Logan 1st, 7th, 8th and 10th wards. Before retiring the first ward presidency donated $100 toward the erection of a new meeting house. The new officers have succeeded in building up a good charity fund and have pieced and quilted six quilts.

The 7th ward gave a banquet to the retiring officers presenting each with a Relief Society pin. An entertainment was also given in honor of the teachers to which every woman in the ward was invited, a program was given and refreshments served. During the summer this ward quilted seven quilts for the Primary bazaar, and pieced and quilted nine quilts for the Relief Society. The members of this branch have done charity work in the temple for one hundred and fifty names. They have secured a list of names and are making the offer to any member to work for two names and receive in payment a year's subscription to the "Relief Society Magazine."

The 8th ward is in the outlying district and it has been difficult to hold more than one meeting a month. However, the members have decided to hold two meetings a month, in order to take up the lesson work more fully. They hope eventually to have weekly meetings.

Members of the 10th ward organization have pieced and quilted seven quilts, have worked twelve days in the temple for charity, and have greatly increased their subscription to the "Magazine."

Bear Lake Stake.

During the month of September, three successful district conferences were held in the Bear Lake stake. The regular lesson work was considered and discussions given on the various activities.

A very pleasant social was given recently in honor of Mrs. Louisa Tueller, who served for many years as stake secretary. A program was rendered, refreshments served, and a dainty wrist-watch presented to her by the Relief Society of the stake. In point of service, Mrs. Tueller is the oldest member on the stake board, having held this office during the terms of three presidents.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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VOL. VII FEBRUARY, 1920 NO. 2

THE DISCIPLINE OF FEAR.

There are persons who boast of never having felt fear. Neither bodily, spiritual, nor mental fear. Such individuals are pretty apt to be reckless, selfish, and without religion and much affection. Other people make a religion of casting out all fear and doubt from the mind, using some will power formula, or simply repeating inwardly a denial of any fear. Such persons are also apt to be very self-centered, self-righteous, and altogether weak. Those who have not known fear, as well as those who deny its existence, lack life's finest and most salutary discipline.

"The fear of the Lord," so says the Psalmist, "is the beginning of wisdom." We fear to break his laws and thereby to gain his displeasure. We are very close to love when we fear. Children who grow up without correction, or fear for it, are usually insufferable bores, and very uncomfortable associates. Fear of God will bring us to our knees, teach us humility, and prepare us for the next great step taught by Jesus: "Perfect love casteth out fear."

Don't worry, though you are a physical coward, provided you learn to conquer that fear, when necessary, through faith and determination. Don't worry, though you are mentally afraid of diseases, of pain, of contagion or nervous breakdown.

Your fear is your protection; and, perchance, the shield of your helpless children.

Don't hesitate to express your fear of evil spiritual influences. All the devices of the adversary, which lead people into evil practices, lustful excesses, or spiritualistic experiments, are dangerous to handle or to have in the house. Even books, cards, ouija boards, all are a menace, both to sanity and to spiritual salvation. You should fear such things, rightly and properly fear them! Out of less than thirty thousand people in a London insane asylum, it is said that over ten thousand of them have gone there through dabbling with spiritualism. One of our ablest and most brilliant high Church authorities lost his faith in the Savior, and in the gospel itself, through reading spiritualistic papers, although no medium ever visited him. Los Angeles, which is the home of these modern New Thought and spiritualistic cults, has more people who turn crazy than any other city in the United States.

It is fear of physical disease which provides our safeguards of innoculation, isolation in communicable diseases, and urges us to become ceptically clean in person, home and surroundings. It is fear which builds walls of protections, armaments and arsenals. Much as we wish the day to come when prisons and wars will be no more, while the devil and all his hosts are raging up and down the earth, we all need protection from wicked men and from enemy armies.

It is fear of ridicule and gossip which prevents many sins, and even crimes, and which, on the other hand, turns some people into safer paths of life, and gives a start in the right direction. A healthy fear of public opinion prevents many public crimes, and brings to pass many needed reforms. Don't be afraid of fear.

Harness fear, double it with discipline, and drive your team carefully and wisely. It will not hurt your children and friends, to inspire them, on special and needed occasions, with a healthy fear of your displeasure. Use your own fear as a goal to higher achievements, to better self-control, and you will come to value fear, and will even fear to lose your fear. Bring your fear to heel, make it your servant; else, in very truth, it will master you, and drive you eventually on to the rocks of destruction. But, understood and disciplined, the cloud will lift, and behind the fear, you will find the smiling face of victory and peace.

Guide Lessons

LESSON I.

Genealogy and Testimony

(Required)

First Week in March.

THE RECORDS OF THE DEAD MUST BE KEPT.

Reference: Sec. 127 Doctrine and Covenants.

TEXT: "That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven."

AIM: The connecting link between the work done upon the earth and work done in heaven is the earthly and divine recorder.

Perhaps no greater testimony of the profound conversion of the Prophet's own mind to the truths which were revealed to him can be found than the scrupulous care with which he recorded every revelation he received. In connection with the revelation on salvation for the dead, he was told by the Lord the uselessness of work done by the living for the dead unless that work is properly recorded and kept on file. What a proof of the validity of the revelation is contained in this thoroughly scientific and logical commandment of the Lord as found in Section 127 of the Doctrine and Covenants.

We quote from that revelation: "And again I give unto you a word in relation to the baptism for your dead.

"Verily, thus saith the Lord unto you concerning your dead; when any of you are baptized for your dead, let there be a Recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord;

"That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth may be loosed in heaven;

"For I am about to restore many things to the earth, pertaining to the Priesthood, saith the Lord of hosts.

"And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of hosts."

With what reverence we contemplate, therefore, the labors and responsibilities of those who make records of the names of the dead (either as individuals or as temple re-

corders), and what profound responsibility is theirs. How vitally necessary it is that these recorders shall be true and honest, faithful and accurate. What can excuse a person who possesses information concerning his dead kindred in fragments and letters and old books, if this incomplete data is not properly recorded and preserved for future generations!

All governments understand the value of keeping close and accurate records. It would be impossible to obtain a passport to get out of the country unless you can prove your birth as an American citizen by some record. As an illustration of this the following incident may serve for it is true in every particular:

A great-granddaughter of President Heber C. Kimball greatly desired to leave this country during the war in company with her husband who was appointed as United States Consul to a European country. Her mother had left the Church before her birth and consequently no record was made of the child's birth anywhere. The young lady wrote to Utah and tried to secure some data of her birth, but failed. She was never christened or baptized in any church nor did the state have a law on vital statistics at the time of her birth; so she could not go with her husband. Her passport which, by the way, is a deeply symbolic paper, would protect her in any country where she traveled as an accredited citizen of the United States of America. If any indignity should be offered her in a national sense, all of the powers and forces of the government would be arrayed to avenge the insult offered to one of its citizens. If this is true of the United States then how necessary it is that we and our dead shall have our passports, our credentials and our records properly made and carefully preserved.

QUESTIONS.

1. What are the records of the dead?
2. State the difference between a family temple record book and a temple record itself.
3. What are the duties and obligations of a temple recorder?
4. What are the duties of a recorder for a family?
5. What can you say of recorders in civil offices?
6. What are the duties of a ward clerk?
7. What can you say of the census taken by the United States every ten years? (b) What is its value?
8. Read Sec. 127 of the Doc. and Cov.

Practical Labor: We suggest this month's work shall consist in forming family organizations among the members of the Society. Class leaders and Genealogical Committees should offer suggestions and help in this simple but important phase of our Temple Work.

LESSON II.

Work and Business

Second Week in March.

LESSON III.

Book of Mormon

(Optional)

Third Week in March.

THE DEPARTURE OF A CHOICE SEED FROM PALESTINE.

TEXT: Jeremiah 48:32; 2:20-21; 49:30-34; Isiah 16:8; 1 Chron. 9:3; 7:28; 2 Chron. 15:8-9; 17:2; 30-18; Book of Ether; Lesson III.

AIM OR CENTRAL TRUTH: The purposes of God were best served when Joseph was separated from his brethren and this may also be truly said in relation to Joseph's posterity.

Referring now to Jeremiah 49:30-34, wherein he sounds the alarm of Israel's impending danger in the following language and which fully portrays the troublesome scenes which so suddenly followed its utterance, let us see how minutely Joseph's land is described and the nature and character of the people who are to dwell therein: "O ye inhabitants of Nazor, saith the Lord; for Nebuchadnezzar, king of Babylon, hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates and bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord, and Hazor shall be a dwelling for dragons, and a desolation forever; then shall no man abide there, nor any son of man dwell in it."

The analysis of the foregoing brings out the following facts:

1. The warning to the people was to flee from the dominions of the king of Babylon, who at that time held complete sway in the countries of the east.

2. If the people heeded the warning, they should be led to a wealthy nation!

3. This land was to have been inhabited, heretofore, by a people who dwelt without gates and bars, no walls or anything to prevent individuals from going there and taking possession.

4. The cattle and camels, domestic animals, could be had in that land for the taking.

5. Such a country existed somewhere on earth, if the prophecy is to be relied upon, and at a time, too, when the prophecy was uttered.

Where was it? Surely not in any land possessed by the twelve tribes. Subsequent history does not answer the question except in one instance. That instance is the Book of Mormon which came forth in the year 1829 asserting that at the time the prophecy was uttered, about 620 B. C., such a country existed; namely, the American continent; that this land, up to this date, or thereabouts, had been inhabited by a people led hitherto from the plains of Shinar at the time of the confounding of the language; a people who had been greatly enriched and had builded cities, towns and earthworks; who had been rich in cattle and camels and all kinds of animals, and in mines and mining; a people who had been, at this time, hurriedly gathered together by their leaders in civil strife and mortal combat, leaving their cities unkept, and their flocks and herds free to wander, while the inhabttants exterminated one another with the sword. (See Book of Ether.)

Let us now refer to the predictions with reference to the departure from Jerusalem of the people who evidently were led to the land spoken of by inspired men heretofore considered. In Jeremiah 48:32 we read, "O vine of Sibmah, I will weep for thee with the weeping of Jazer: Thy plants are gone over the sea, they reach even to the Sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage."

The significant fact in the foregoing prophecy is the dispersion of Israel's beloved, introduced under the figure of a choice vine whose "plants are gone over the sea." In connection with this prophetic utterance we introduce that of Isaiah who, like Jeremiah, lived at Jerusalem, preceding him by a few years, and who specifically sets forth the great event in the following language: "For the fields of Heshbon languish, and the vine of Sibmah: the Lords of the Heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea."

These two great prophets, both living at Jerusalem and seeing the same great and important event, agree that the choice seed of Israel have left the land of their nativity and "are gone over the Sea." Now, if we pass in our mind over the sea, from the old country of Jazer on the east of the Mediterranean, in either direction so as to pass over the Sea, America is the only land we shall find which answers the de-

scription of Joseph's land as foretold by Israel and Moses. (See Lesson III.)

Referring to the vine of Sibmah, its significance may be understood by taking it in connection with Jeremiah 2:20-21: "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, thou wilt not transgress; when upon every high hill and every green tree thou wanderest playing the harlot. Yet I have planted thee a noble vine, wholly a right seed. How then art thou turned into the degenerate plant of a strange vine unto me?" Sibmah refers to that which is desirable, excellent, choice. It was at Sibmah and Heshbon where the famous vineyards were located, and at the time of these prophets, were famed for the abundance and excellence of their grapes. Hence the figure, "Vine of Sibmah," can properly be interpreted, "a noble vine," "a right seed," which was positively true of Ephraim and Manasseh.

At this point it might be contended that Jerusalem and continguous country belonged to the tribe of Judah and that the posterity of Joseph had no portion therein, that neither Ephraim nor Manasseh whose blessings should exceed those of their brethren lived at, or in the country of Jerusalem. To these we would say that it was common for individuals of different tribes to take up their residence in the territory of other tribes, especially was it true of Ephraim and Manasseh as witness the following: "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh." 1 Chron. 9:3.

Note: As to the assignments of these Book of Mormon lessons, it is thought best that in the future, the teachers prepare their own assignments, and that they be given to the class members at least one week before the class recitation. As an aid to the preparation of a good assignment and its importance, the teachers are referred to the December number of the "Relief Society Magazine," page 691, commencing with the paragraph introducing the "Suggestive Assignment." Much development will come to the teacher as well as a conscious power to teach the lesson effectively, if she will strive intelligently to assign each lesson.

Literature

(Optional)

TENNYSON AND BRITISH NATIONAL LIFE.

In the first lesson, it was said that Tennyson reflected the spirit and thought of his time more truly than any other English poet of the period. This he did to the very great pride of the British people, in most instances. His "Ode to the Duke of Wellington," wherein he pays special tribute to Nelson and Wellington, is a tremendous realization of the thing sought for. Seldom does it happen that such perfection is reached

in any creation; when it does happen we deem it a positive triumph in the field in which it operates.

Tennyson's finger was always on the national pulse, his interpretation found the heart of the theme. As a rule the British people have had no occasion to blush or apologize for any of his lines devoted to the interpretation of their national life. However, we have one notable exception to this rule; and in as much as it involves a deep national lesson, full of significance during the last few years, we select it as a topic for the present lesson.

Several years after Tennyson had published the "Princess" (which, by the way, was first published in 1847, the year when the pioneers entered Salt Lake Valley), he added lines mainly political in their nature.

The poem portrays two persons standing looking across the channel, from England to France, when one says to the other,

"Look there, a garden: said my colleague friend,
The Tory member's elder son, and there!
God bless the narrow seas which keep her off,
And keeps our Britain whole within herself,
A nation yet, the rulers and the ruled,
Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made,
Some patient force to change them when we will,
Some civic manhood firm against the crowd.
But yonder, whiff! there comes a sudden heat,
The gravest citizen seem to lose his head,
The king is scared, the soldier will not fight,
The little boys begin to shoot and stab,
A kingdom topples over with a shriek,
Like an old woman, and down rolls the world
In mock heroics stranger then our own;
Revolts, republics, revolutions, most
The gravest citizen seems to lose his head,
Too comic for the solemn things they are,
Too solemn for the comic touches in them.
Like our wild Princess with as wise a dream
As some of theirs—God bless the narrow seas!
I wish they were a whole Atlantic broad."

Surely, a most ungracious thing to utter against one's next door neighbor, and truly most unfortunate words for a poet to write. Nevertheless, the thing above all else to be regretted is that Alfred Tennyson rang true to his people. Never was he more truly their mouthpiece than when he embodied in these lines the national prejudices of England towards France, countries that had for centuries been traditional enemies.

As time wore on, England and France began to know that there is nothing to be gained, and much to be lost, by being enemies, and so they sought to stamp out, in the lives of their respective people, bitterness long engendered and in its place promote cordial relations.

British opinion underwent a change, the words of their greatly admired and greatly beloved poet began to prick and smart, then they grew apologetic and said that they wished much they never had been written.

Later an era of good will was established, through the kindly offices of King Edward VII who went to France and effected the Entente Cordial.

The story runs in this wise: Edward went to France on a friendly visit; everything had been prearranged by the statesmen of both England and France to the end of effecting a pact. At the psychic moment, King Edward addressed the French representative by asking the simple question, "What are the grievances France has towards England?" to which query the French statesman replied, in an earnest effort to make the matter plain. Then came the return question, to Edward, "What are the grievances England has toward France?" to which question Edward replied, "It has none."

Certainly one of the most splendidly magnanimous things ever done in the field of diplomacy. Then the English king added the supreme touch by suggesting that a pact be made, to be known as the Entente Cordial. Call it what we may, say that Edward arose to the supreme height of diplomacy at this suggestion, or credit him with great magnanimity as we may desire, the fact remains that the French people were put in the best possible good humor at this suggestion. In this particular, England and France set an example to the entire world, an example that all well-meaning people desire to be extended in these days when all nations are filled with mighty fear and mighty solicitude. What is greatly to be wished, in these days, is that all nations might enter into an Entente Cordial, for the promotion of world peace and world progress.

QUESTIONS.

1. Tell why Alfred Tennyson may be regarded as a national mouthpiece.
2. Why should the Latter-day Saints always be able to remember the date of the publication of the "Princess?"
3. Sum up the charges made by the English poet against the French people, in the political lines added to a subsequent edition.
4. What did Tennyson mean when he wrote:

"God bless the narrow seas,
I wish they were a whole Atlantic broad"?

5. Why was it unfortunate that Tennyson ever penned such lines?

6. Discuss the proposition: England reflected the national as well as the individual point of view towards France.

7. In later years what attitude did England have toward Tennyson's lines?

8. What great English diplomat went from England to France to work for more cordial relations between the two countries?

9. Tell how the pact known as the "Entente Cordial" was brought into being.

10. Show how Edward's suggestion, that the pact be called the "Entente Cordial," which is French, would make for good feelings between France and England.

11. Show how this cordial feeling between France and England served, not only France and England, but the world, in the dark days of war, from 1914 to 1918.

LESSON IV.

(Required)

Social Service

Fourth Week in March.

HEALTH.

(Feeding Children of Pre-School Age.)

I. The Nursing Child.

It is almost universally agreed that where a mother is in normal health and can supply her child with mother's milk there is no better food. It is claimed that the elements which produce growth have twelve times the building power that similar elements in cows' milk have. Experience has shown that the child fed on good mother's milk will gain four to eight ounces per week; provided, of course, that other conditions for growth are right. While the artificially fed child ordinarily gains three to four ounces in the same period of time. Statistics collected in Berlin, before the opening of the war, showed that only one in thirteen breast-fed babies died during the first year of life, as compared with a death rate of one in each two artificially fed babies.

Analysis shows the average composition of mother's milk to be: 1.5 per cent building material, 4 per cent fat, 7 per cent sugar, 2 per cent mineral salts, the remainder being water. In some cities laboratories are maintained in which it is possible to have analysis made to determine whether or not any sample of mother's milk comes up to average, so that any

mother taking advantage of this opportunity can know with definiteness from the beginning whether she will be able to nurse her baby successfully, as far as quality of milk is concerned. Weighing the baby, before meals and after, will enable the mother to know whether the milk is sufficient in quantity.

Dr. Rose of Columbia University gives the capacity of the baby's stomach at various ages, as follows:

New born babe, one and one-half oz., end of first month, two and one-half oz., end of second month, three and one-half oz., end of third month, four and one-half oz., end of fourth month, five oz., end of twelfth month, eight and one-half oz., end of twenty-fourth month, eleven and one-half oz.

It sometimes happens that the scales show the baby's meals to be as much as the little stomach can handle, but still the child acts hungry and does not make average gain in weight. This would indicate at once that the milk is lacking in food value, and supplementary feeding may be necessary. This will require the assistance of a good physician or a nutrition expert for the baby's food is too important to be experimented with. It is a lamentable fact that many mothers will continue nursing puny, wailing, little babies without making any effort to find out if the poor little things are being nourished, and in answer to comments or questions will say, "Yes, my baby is awfully cross; I can't understand why I should have such a cross child;" or "My baby's such a little thing, just naturally small, I guess." It is not expressing more than a simple fact to say that in nine cases out of ten these "cross", "naturally small" babies can be brought up to the average by the simple process of intelligent feeding. It is true, however, that not all children and not all people are by nature equally fat or of equal weight. General health conditions must determine the decision in all cases.

Often when a baby is not doing well on its natural food the mother has only to look to her habits of living and eating to find the cause. Fear, worry, overwork, late hours, or other irregular habits of living will affect both the quality and the quantity of baby's food. But the mother's diet is perhaps the most important factor. Dr. Sherman gives the food requirements of the nursing mother as being at the least four per cent greater than under the same living conditions when she is not nursing a baby. That doesn't mean that she requires an elaborate diet, but rather plenty of simple wholesome foods, such as milk, eggs, cereals, meat in small quantities; easily digested vegetables, such as peas, string beans, asparagus tips; fruits, such as oranges, grapes, ripe apples; with little or not pastries and other rich foods and rich

candies. Constipation must be avoided as the products of putrification may find their way into the baby's food. Drugs taken by the mother are secreted in the milk and should be taken only when advised by a physician.

A very common error, particularly among untrained mothers, is nursing the baby at irregular intervals, or whenever the little one becomes fretful. Experts tell us this irregularity brings about chemical changes in the milk which greatly affects its quality; for instance too frequent nursing tends to overproduction of fat in the milk, often resulting in fat indigestion in the child. In America the approved nursing period is every three hours during the day for the early months; the periods being gradually lengthened to four hours when the child reaches nine to ten months of age. If the baby becomes fretful between feeding periods a little boiled water given from a nursing bottle and rubber tip, made sterile by boiling should be sufficient to soothe and quiet the little one. If it does not, however, it is time to start an inevstigation to determine whether the child is getting enough to eat. Often in such cases the mother's milk is of good quality, but scanty; it is sometimes possible to increase the quantity by adding to the mother's diet, particularly by increasing the total amount of liquid taken per day. Milk is of course best, but gruels, broths, cream soups, and malted milk are good. It is claimed that tea and beer will increase milk secretion, but the quality of the milk is very questionable. Mothers who begin giving the bottle to permit absence from the babe at nursing time, usually begin losing the full flow of breast milk through that careless practice.

II. The Artificially Fed Baby.

When it is impossible for a mother to nurse her baby, artificial feeding must be resorted to, and should be done where convenient under the direction of a first class physician unless the mother herself has had special training in infant feeding. Mothers should not follow the advice of well-meaning but poorly informed friends, and try first one kind of food and then another on the defenseless little one lest such procedure result in weakened powers of digestion, low resistance to disease, and even nutritional diseases. There are even physicians to be found who give out general formulae for feeding children at various ages, disregarding the fact that children of the same age often vary widely in degree of development, and have individual nutritional needs. The wise mother will see to it that her baby's diet receives careful individual attention.

Most experts agree that the weight of the child is the

main factor in determining the quantity of food required at any particular age, some include height and body surface, but in general excellent results are obtained where weight alone is considered the determining factor. When a child falls below normal weight for its age the mean between its actual weight and the average for that age, is the weight used in determining its needs.

As to kind of food, the tendency is more and more toward the use of modified whole milk from herd cows as the best available substitute for mother's milk; modified cow's milk because natural cow's milk is unsuited to the normal development of the human infant. Cow's milk is about 3.3 per cent growth-producing material as compared with 1.5 per cent in human milk; the fat contents is practically the same; the sugar content is 5 per cent in cow's milk, as compared with 7 per cent in human milk. The method of modifying cow's milk for baby's use suggests itself at once then, as first, a dilution for the purpose of reducing the quantity of building material; and, second, an increase in the sugar content. For the dilution, plain, boiled water is used up to about the fourth month of baby's life, when barley water is often substituted. To increase the sugar content, commercial milk-sugar is most commonly used. The mixed milk from a herd or at least from several cows is more desirable than the milk of a single cow, for the reason that change of milk, should change become necessary, would result in less disturbance to the baby. In making such change it is always advisable to scald the milk for the first few feedings, after the change, in order to lessen the tendency to digestive disturbance. While it must be admitted that children have been raised successfully on the bottle without expert advice, it is strongly urged that an expert be consulted as to the kind and degree of modification in each particular case. The food on which one child thrives may cause disease in another. Marasmus, or nutritional disease, recognized by the wrinkled, wizened appearance of the afflicted little one, is sometimes brought on by feeding, over a considerable period, milk which has not been properly diluted.

If humanly possible the mother should be sure of the following points concerning the milk she feeds her baby:

1. That it comes from healthy cows, kept in clean, sanitary quarters.

2. That it is milked into clean vessels, properly cooled, and delivered to her in clean, sanitary containers.

3. That it is handled in a cleanly manner and only by persons in good health.

In the home it is desirable to have, if possible, a separate

compartment in the ice box for baby's milk where is will be safe from contamination; and away from the odors of the family food. There should be a separate bottle and rubber tip for each feeding, and these should be thoroughly washed with soap and water, and sterilized by boiling every day. When not in use, or even when filled with baby's food, the bottles may be plugged with absorbent cotton, and the rubber tips kept either in a fresh solution of boric acid or between layers of sterile absorbent cotton. Careful attention to these details may mean the difference between good health and serious sickness on the part of the baby.

Having indicated approved lines of feeding it is necessary merely to refer briefly to some common errors in order to show the attendant dangers.

Condensed milk, while often good for temporary use, is not suitable for feeding over long periods, since it brings about a pudgy fat, anemic condition often mistaken, by the casual observer, for good, healthy flesh; the child so fed, however, will be found to have low resistance, succumbing easily to disease.

The proprietary foods, probably of value under special conditions, have not proved to be suitable for exclusive diet over long periods. It is not the purpose in this lesson to discuss any of these foods individually, but simply to indicate some of the dangers to which their ill-advised use may lead. The majority of them may be classed roughly as (a) malted foods; (b) farinaceous, or starchy foods, and (c) foods in protein (growth-producing material).

Prolonged use of malted food causes scurvey; detected by soreness, sometimes by swelling, at the joints; the child is fretful, and cries whenever moved in such a way as to cause movement of the joints. If there are teeth, the gums are likely to be swollen and spongy, bleeding easily.

The farinaceous, or starchy foods, sometimes contain as high as 80 per cent unchanged starch. When it is remembered that even adults do not digest uncooked starch, it is easy to understand the burden placed upon the digestive system of a baby when at least four-fifths of its food is entirely indigestive. In some instances manufacturers suggest that their products be thoroughly cooked before using which would, of course, reduce the degree of indigestibility, but even then the foods of this class are lacking in growth-producing material, and therefore unsuitable for exclusive diet.

The class of foods high in proteins (growth-producing material) may, if used exclusively, contribute to a marasmic condition which has already been referred to in connection with milk modification.

III. Supplementary Feeding.

Even with babies well fed on breast milk most experts advocate some additional feeding as early as the 9th month, some earlier. This will pave the way for the weaning of the child in its 12th month, the most approved time. When the child's teeth begin to appear, it is an indication that the little one is getting ready to eat solid foods, though at first a piece of dry toast or sweibach is sufficient. In the 8th month a little strained cereal may be given; the bottle-fed baby may have cereal water in his bottle as early as the 4th month. At nine months a teaspoonful of egg yolk may be added to the midday bottle, or a small portion of coddled egg yolk may be given to the breast-fed child. Those who advocate giving meat to children suggest a teaspoonful of beef juice at this time, but unless the baby is anaemic this might easily be left until later. About the 9th or 10th month, meat broths, from which the fat has been removed, may be given. As early as the 6th month orange juice and strained apple sauce are advocated by many; in cases of constipation orange juice is sometimes given as early as the 4th month, but usually not more than a teaspoonful, diluted with boiled water, is given every other day. If the foods mentioned above are gradually and carefully added to the child's diet, and he is taught to eat from a spoon and drink from a cup, weaning time, whether the baby is breast fed or bottle fed, is usually not a very serious time, because the child will often wean himself, as his ability to masticate and digest other foods grows.

IV. Feeding the Older Child.

In the second year of the child's life, and indeed throughout the period of childhood, milk continues to be the foundation of the diet; one quart a day is considered the right amount. Stale bread and toast are given for training in chewing; eggs, beaten up in milk, or coddled, are fed, both for their mineral salts and their valuable building material, though the feeding of a whole egg at one time is not advocated before the third year. Cereals give bulk to the diet, and yield energy, and at the end of the second year may be given without straining. Fruit juices increase in variety, gradually coming to include not only orange and apple, but prune, pear, peach, pineapple, etc. Early in the second year easily digested vegetables such as spinach, and asparagus tips are fed after having been thoroughly cooked and pressed through a strainer. Gradually the vegetable list expands so as to include string beans, peas, beets, carrots, and at the end of the second year, baked potato. Desserts must remain simple all through

the period of childhood, consisting mainly of fruit, junket, plain custards, plain rice puddings, well cooked cornstarch puddings, etc. At four or five years of age, plain sponge cake, or simple ginger bread may be added.

It is of the utmost importance that the early formed habit of feeding at regular periods be continued, and children be not allowed to eat between meals. This does not mean, of course, that children up to school age should not have a light mid-morning and mid-afternoon luncheon, consisting of a glass of milk or a piece of bread and butter. Cookies and more attractive foods should be reserved for desserts, and such lunches confined to the plainest of wholesome foods.

QUESTIONS.

1. Give some reasons why breast feeding of babies is desirable when possible.
2. How can one determine whether the baby is getting a large enough quantity of food?
3. Where analysis of milk is not practicable how could you tell when milk is of poor quality?
4. If milk is apparently of good quality, but scanty, how can it be increased in amount?
5. What should be the nature of a nursing mother's diet?
6. Mention some things a nursing mother should avoid in order to keep baby's food wholesome.
7. Why is it desirable to feed the baby at regular intervals?
8. What is the advisable course in case a baby cannot be well fed in the natural way? Why?
9. What factor do experts use in determining the quantity of food needed by the artificially fed baby?
10. What is the line of modification in preparing cow's milk for baby's use?
11. Why is herd milk preferable to the milk of one cow?
12. What trouble may follow the continued feeding of a baby on milk not properly diluted?
13. On what points, concerning the production of the milk she uses, should a mother satisfy herself?
14. How should bottles and rubber tips be cared for?
15. What objection is there to the prolonged, exclusive feeding of condensed milk? Of malted foods? Of starchy foods?
16. What advantage is there in beginning supplementary feeding at about the ninth month? What foods are introduced, and in what forms?
17. In feeding the older child, discuss the use of (a) milk; (b) eggs; (c) cereals; (d) vegetables; (e) fruits; (f) desserts.

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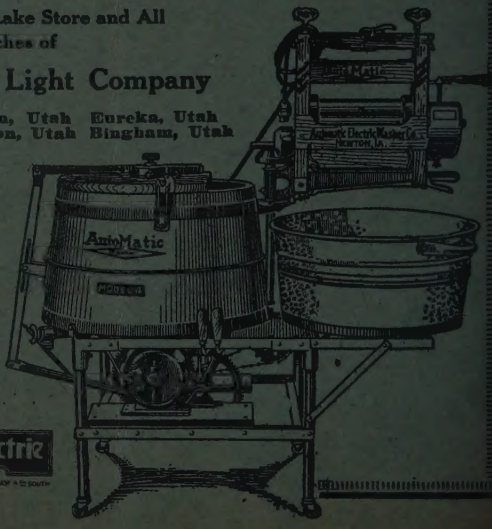

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